

SATAN'S  
FIERY DARTS  
QUENCHED,  
OR,  
TEMPTATIONS  
REPELLED.

*In three* DECADES.

For the help, comfort,  
and preservation of weak  
Christians in these dange-  
rous times of Errour  
and Seduction.

---

By I. H. D. D. B. N.

*Joseph Hall*

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*So:* LONDON, *Martin ap*  
Printed by M. F. for N. Butter. And are  
to be sold in Pauls Church-yard at the  
Bishops-head and Golden-Lyon, and  
in Corn-hill by N. Brooks. 1647.

VERA EFFIGIES REVERENDI DOMINI  
IOSEPHI HALL NORWICI EPISCOPI.



*This Picture represents the Forme, where dwells  
A Mind, which nothing but that Mind excells.  
There's Wisdome, Learning, Witt; there Grace & Love  
Rule over all the rest: enough to prove,  
Against the froward Conscience of this Time,  
The Reverend Name of BISHOP is no Crime.*

*W. M. sculpsit*

*H. T. del.*



ONI-  
ORI.

*SATANS*  
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UMI

247  
 TERRY DARTS  
 OF  
 TEMPTATIONS  
 REPEATED

In three DECADERS  
 OF  
 AND REPEATEDLY IN THE  
 COURSE OF THE  
 YEAR OF 1700

BY A. A. D. B. N.

Printed by W. B. N. in the  
 City of London, in the  
 Strand, near the  
 Temple Church, in the  
 Year 1700

1703 & Co. L.  
 1703 & Co. L.  
 1703 & Co. L.



*To the Christian Reader  
Grace and Peace.*

**S**ome few months  
are past, since a  
worthy and emi-  
nent Divine from the  
West (once part of my  
charge) earnestly moved  
mee to undertake this  
taske of Temptations,  
seconding his Letters  
with the lines of a deare  
intercessour from those  
parts; Upon the first  
A; view,

*Mr Hanni-  
bal Gar-  
mon of  
Cornwall.*

995940

*The Epistle*

view, I sleighted the motion ; returning only this answer ; That I remembered this work, was already so compleatly performed by the reverend, and learned Mr Downe, in his *Christian warfare*, as that who so should meddle with this subject, should but seem to gleane after his sickle : But when I had sadly considered the matter ; my second thoughts told me that there is no one point of Divinity, wherein many pens have not profitably

*to the Reader.*

profitably laboured in  
severall formes of dis-  
course : and that the  
course which I was so-  
licited unto, was in a  
quite different way of  
Tractation ; namely, to  
furnish my fellow-Chri-  
stians with short and  
punctuall answers to the  
particular suggestions of  
our great enemy, and that  
our deplored age had  
riscely yeelded publicke  
Temptations of Impiety,  
which durst not looke  
forth into the world in  
those happy daies, I was  
sweat A 4 there-

*The Epistle*

thereupon soon convinced in my selfe, how usefull and beneficiall such a Tractate might be to weak soules; and embraced the motion as sent from God; whose good hand I found sensibly with me in the pursuance of it; I therefore cheerfully addressed my self to the work; wherein what I have assaied or done, I humbly leave to the judgement of others; with onely this; that if in this Treatise my decrepit hand can  
have

*to the Reader.*

have let fall any thing  
that may be to the service  
of Gods Church, to the  
raising up of drooping  
hearts, to the convincing  
of blasphemous errours,  
to the preventing of the  
dangerous insinuations  
of wickednesse, I desire  
to be thankfull to my  
good God, whose grace  
hath been pleased to im-  
prove these few sands  
that remaine in my glasse  
to .so happy an advan-  
tage: That God, the fa-  
ther of all mercies fetch  
from these poor labours  
B of

The Epistle to the Reader.

of his weake servant,  
much glory to his own  
name, and much benefit  
to the souls of his people.

And may the same God be  
pleased to stir up the hearts of  
all his faithfull ones, that  
shall (through his goodness)  
receive any help by these wel-  
meant indeavours, to inter-  
change their prayers with and  
for me, the unworthiest of his  
Ministers, that I may finish  
the small remainder of my  
course with joy. Amen.

From my Cot-  
tage at Higham  
near Norwich

Feb. 12. 1646



**A List of the hellish  
Temptations here  
Repelled.**

**I. DECADE.**

**A Temptation**

**F**oolish sinner, thou lea-  
west upon a broken reed  
whiles thou reposest all  
thy trust in a crucified Sa-  
viour.

Temptati-  
ons of Im-  
piety:

**II. Temptation**

Still thou hast upon all occasi-  
ons recourse to the Scrip-  
tures as some divine ora-  
cles, and thinkest thou maist  
safely build thy soule upon  
every text of that written  
word, as inspired from hea-

ven, whereas indeed this is nothing but an humane devise to keep men in awe, and never came nearer heaven then the braines of those Politicians that invented it.

P. 17.

### III. Temptation

Art thou so sottish to suffer thy understanding to be captivated to (I know not what) divine authority, proposing unto thee things contrary to sence and reason, and therefore absurd and impossible? Be thou no other. Then thy self, a Man: and follow the light and guidance of that which makes thee so, right Reason, and whatsoever disagrees from that, turn it off as no part of thy believe, to those superstitious bigots which

which are willing to lose  
their reason in their faith,  
and to bury their braines in  
their heart. p 29.

#### IV. Temptation

In how vain and causelesse awe  
art thou held, of dangers  
threatned to thy soule; and  
horrors of punishment after  
this life; whereas these are  
nothing but politique bugs,  
to affright simple, and cre-  
dulous men? Sinne freely  
man; and feare nothing;  
Take full scope to thy plea-  
sures; After this life there  
is nothing; The soule dies  
together with the body, as in  
brute creatures; There is no  
further reckoning to bee  
made. p. 40.

#### V. Temptation

Put case that the soul after the  
B 3 departure

departare from the body,  
may live; but art thou so  
foolishly credulous, as to be-  
leeve that thy body, after it  
is moldred into dust, and re-  
solved into all its elements,  
having passed through all  
the degrees of putrefaction,  
and annihilation shall at  
last return to it selfe again,  
and recover the former  
shape and substance? Dost  
thou not apprehend the im-  
possibility of this so absurd  
assertion? p. 54.

#### VI. Temptation

If the soule must live, and the  
body shall rise, yet what  
needst thou affright thy selfe  
with the terrors of an uni-  
versall judgement? Crelu-  
lous soule, when shall these  
things be? Thou talkest of an  
awfull

mercifull Iudge; but where is  
the promise of his coming?

These sixteen hundred years  
hath he been look't and yet  
he is not come; and when  
he will be downe, is hard to say. p. 69.

### VII. Temptation

If there must be a resurrection,  
and a judgement, yet God is  
not so rigid an Examiner, as  
to call thee to account for e-  
very petty sin; Those great  
Sessions are for heinous ma-  
tefactors. God is too mercy-  
full to condemn thee for  
small offences: Be not thou  
too rigorous to thy self, in  
denying to thy selfe the  
pleasure of some harmlesse  
sins. p. 83.

### VIII. Temptation

What a vaine imagination is  
this, wherewith thou pleatest  
thy selfe

thy self; that thy sins are discharged in another mans person; that anothers righteousness should be thine; that thine offence should be satisfied by anothers punishment. Tush, they abuse thee that perswade thee God is angry with mankind which he loves and favours; or that his anger is appeased by the bloody satisfaction of a Saviour; and that thou standest acquitted in heaven by that which another hath done and suffered: These are fancies not fit to find place in the heads of wise men.

p. 91.

#### IX. Temptation

How confidently thou buildest upon a promise; and if thou have but a word for it, mak' st

mak'st thy selfe sure of any  
blessing; Whereas thou mayst  
know that many of those pro-  
mises which thou accountest  
sacred and divine, have  
shrunk in the performance.  
How hath God promised de-  
liverance to those that trust  
in him, yet how many of  
his faithfull servants have  
mis-carried? What liberall  
promises hath he made of  
provision for those that  
wait upon him; yet how ma-  
ny of them have miserably  
perished in want? p. 100.

#### X. Temptation

Thou art more nice then needs;  
your Preachers are too strait-  
laced in their opinions; and  
make the way to heaven nar-  
rower then God ever meant  
it: Tush, man; thou maist

be saved in any religion; Is  
 it likely that God will be so  
 cruell as to cast away all the  
 world of men in the severall  
 varieties of their professi-  
 ons; and save onely one poor  
 handfull of Reformed Chri-  
 stians; Away with these  
 scruples; A generall Beliefe  
 and a good meaning will  
 serve to bring thee to hea-  
 ven without these busie dis-  
 quisitions of the Articles of  
 faith. p. 114.

# IN DECADE.

## I. Temptation

Temptati-  
 ons of Dis-  
 courage-  
 ment.

**W**ere it for some few sins  
 of ignorance or infir-  
 mity, thou might'st hope to  
 find place for mercy; but thy  
 sins



p. 127.

## II. Temptation

*which*

which was never incident  
into thy bosome. p. 158.

### III. Temptation

Thou hast small reason to beare  
thy selfe upon thy repen-  
tance; it is too sleight; se-  
conded with too many re-  
lapses; too late to yeeld any  
true comfort to thy soule.

p. 145.

### IV. Temptation

Tush, what dost thou please  
thy selfe with these vaine  
thoughts; If God cared for  
thee, couldst thou be thus  
miserable? p. 155.

### V. Temptation

Foolish man! how vainly dost  
thou flatter thy selfe in cal-  
ling that a chastisement,  
which God intends for a  
judgment; in mistaking that  
for a rod of fatherly corre-  
ction.

tion which God lays on, as a  
scourge of just anger and pa-  
nishment. p. 165.

VI. Temptation

Away with these superstitious  
feares, and needless scruples,  
wherewith thou fondly trou-  
blest thy selfe; as if God that  
sits above in the circle of  
heaven regarded these poor  
businesses that are done upon  
earth, or cared what this  
man doth, or that man suf-  
fereth: Dost thou not see  
that none prosper so much in  
the world as those that are  
most noted for wickednesse?  
& dost thou see any so misera-  
ble upon earth as the holiest?  
Could it be thus, if there  
were a providence that over-  
looks and over-rules these  
earthly affairs? p. 173.

VII. Tempt.

**VII. Temptation**

If God be neuer so liberall in  
his promises, and sure in  
performances of mercy to his  
owne; yet what is that we  
thee? Thou art none of his;  
neither canst lay any just  
claim to his Election. p. 195.

**VIII. Temptation**

Alas, poor man, how grossly de-  
ludest thou thy selfe? Thou  
talkest of thy faith; and  
hearest thy selfe high upon  
this grace; and thinkest to  
doe great matters by it,  
whereas the truth is, thou  
hast no faith, but that which  
thou miscallest so, is no-  
thing else but meer presump-  
tion. p. 208.

**IX. Temptation**

Thou thoughtest perhaps once  
that thou hadst some tokens  
of

of Gods favour; but now thou  
canst not but find that he  
hath utterly forsaken thee;  
and withdrawing himselfe  
from thee hath given thee  
up into my hands; into  
which thy sins have justly  
forfaired thee. p. 216.

#### X. Temptation

Had God indeed ever given  
thee any sure testimonies of  
his love, thou mightst per-  
haps pretend to some reason  
of comfort and confidence;  
But the truth is, God never  
loved thee; he may have cast  
upon thee some common fa-  
vours, such as he throws  
away upon reprobates; but  
for the tokens of any speciall  
love that he beares to thee,  
thou never didst, never shalt  
receive any from him. p. 216.

III. DECADE,

Temptations of Allurement.

III. DECADE.

I. Temptation

**T**Hou hast hitherto thus long given entertainment to thy sin, and no inconvenience hath ensued; No evil hath befallen thee; thy affaires have prospered better then thy scrupulous neighbours: Why shouldst thou shake off a companion that hath been both harmlesse and pleasant? Go on man, sin fearlesly, thou shalt speed no worse then thou hast done. Go on, and thrive in thine old course, whiles some precisely conscientious beg and starve in their innacency. p. 237.

II. Temptation

Sin still, thou shalt repent soon enough

enough, when thou canst sin  
no more; Thine old age, and  
death-bed are fit seasons for  
those sad thoughts; It will  
go hard if thou canst not, at  
the last, have a mouthfull of  
breath left thee, to cry God  
mercy; And that is no sooner  
askt, then had; Thou hast  
to do with a God of mer-  
cies; with whom no time  
is too late, no measure too  
sleight to be accepted. p. 246.

### III. Temptation.

Thou art one of Gods chosen;  
Now God sees no sin in his  
elect; none therefore in  
thee; neither maist thou  
then take notice of any sin  
in thy self; or needest any re-  
pentance for thy sin. p. 256.

### IV. Temptation.

Thou maist live as thou listest;  
Thy

Thy destiny is irreversibler; If  
thou be predestined to life,  
thy sins cannot damne thee;  
for Gods election remaineth  
certaine: If thou be ordain-  
ed to damnation, all thy good  
endeavours cannot save thee;  
Please thy selfe on earth,  
thou canst not alter what  
is done in heaven. p. 271.

#### V. Temptation

Why wilt thou be singular a-  
mongst and above thy neigh-  
bours; to draw needlesse cen-  
sures upon thy selfe? Be wise,  
and do as the most. Be not so  
over-seemish as not to dis-  
pense with thy conscience in  
some small matters; Lend a  
bye to a friend; swallow an  
oath for feare, be drunke  
sometimes for good fellow-  
ship, satisfy thy mouth for an  
advantage,



advantage, serve the time,  
frame thy selfe to all compa-  
nies ; thus shalt thou be  
both warme, and safe, and  
well respected. p. 284.

#### VI. Temptation

It is but for a while that thou  
hast to live ; and when thou  
art gone, all the world is  
gone with thee ; Improve  
thy life to the best content-  
ment ; Take thy pleasure  
whiles thou maist. p. 297.

#### VII. Temptation

It is for common wits to walk  
in the plain road of opini-  
ons. If thou wouldst be e-  
minent amongst men, leave  
the beaten track, and tread  
in new paths of thine owne :  
Neither let it content thee  
to guide thy steps by the dim  
lampions of the Ancients ; he  
is

he is no body that hath not  
new lights either to hold  
out, or follow. p. 306.

### VIII. Temptation

Pretend religion, and doe any  
thing : what face is so foule  
as that Maske will not cleanly  
cover ? seem holy, and be  
what thou wilt. p. 315.

### IX. Temptation

Why shouldst thou lose any  
thing of thy height ? Thou  
art not made of common  
mold ; neither art thou as  
others ; If thou knowst thy  
self, thou art more holy, more  
wise, better gifted, more in-  
lightned then thy neigh-  
bours, Justly therefore maist  
thou over look the vulgar of  
Christians, with pity, con-  
tempt, censure ; and beare  
thy selfe as too good for  
ordinary

ordinary conversation, go a-  
part, & avoid the contagion  
of common breath. P. 323.

### X. Temptation

However the zeale of your scrupulous Preachers is wont to make the worst of every thing; and to damne the least slip to nolesse then hell: Yet there are certaine favourable temperaments of circumstances, which may (if not excuse, yet) extenuate a fault, such as age, complexion, custome, profit, impportunity, necessity, which are justly pleadable at the barre both of God, and the conscience, and are sufficient to rebate the edge of divine severity. P. 335.



March the 14. 1646.

**I** Have perused this  
Treatise, intituled, *Sa-  
tans fiery darts quen-  
ched*; in which I find so  
many excellent helps for  
the strengthening of the  
Christians faith, the re-  
pelling of Temptations,  
and the comforting of  
afflicted consciences in  
the day of trial, that I  
judge it well worthy to  
be printed and publi-  
shed.

JOHN DOWNAME.

I

TEMPTATIONS  
REPELLED.

---

The first Decade.

---

*Temptations*  
of  
*Impiety.*

TEMPTATIONS

REPELLED.

The first Discourse

Temptations

of

Impiety.

Satans fiery darts  
quenched.

# I. DECADE.

## I. TEMPTATION.

Foolish sinner, thou leaneest up-  
on a broken reed whiles thou  
reposest all thy trust in a  
crucified Saviour;  
Repelled.

Blasphemous Spi-  
rit, It is not the  
ignominy of the  
Crosse that can  
blemish the honour of my  
Saviour; Thou feelest to thy  
C end-

2 Cor.  
13. 4.

endlesse pain and regret, that he who would die upon the tree of shame bath triumph't victoriously over death, and all the powers of hell; The greater his abasement was, the greater is the glory of his mercy: He that is the eternall God would put on man, that he might work mans redemption, and satisfie God for man; Who but a man could suffer? and who but a God could conquer by suffering? It is man that had sinned; it is God that was offended; who but he that was God & man could reconcile God into man? *He was crucified through weaknesse, yet he liveth (and triumpheth) in the power of his (omnipotent) God-head; Neither*



ther was it so much weak-  
 nesse to yeeld unto death;  
 as it was power to vanquish  
 it; yea, in this very dying  
 there was strength; For here  
 was no violence that could  
 force him into his grave;  
 who should offer it? *I and  
 the Father are one*, saith that  
 word of Truth; and in U-  
 nity there can be no con-  
 straint; And, if the persons  
 be divers; *He thought it no  
 robbery to be equall with God  
 the Father*; and there is no  
 authority over equals; and  
 for men or Devils, what  
 could they do to the Lord  
 of life? *I lay down my life*,  
 saith the Almighty redee-  
 mer, *that I might take it a-  
 gain*; *No man taketh it from  
 me, but I lay it down of my  
 self.*

Philip. 2. 6.

Joh. 10.  
17, 18.

Matth. 4.  
3, 6.

Mar. 1. 24.

Mar. 5. 7.

Mat. 8. 29.

self. I have power to lay it down, and I have power to take it againe; Oh infinitenelle both of power and mercy met in the center of a wailing death! consoiv on asw  
Impudent tempter, dost thou not remember thine owne language? The time was, indeed, when thou couldst say, If thou be the Son of God; but when thou foundest thy self quelled by that divine power, and sawst those miraculous works fall from him which were only proper to an infinite Godhead; now thou wert forced to confesse, I know who thou art, even the holy one of God; and againe, Jesus the Son of the most high God; and yet againe, What have we to do with

which thee, I Jesus the Son of  
God: art thou come to torment  
us before the time? Lo then,  
even in the time of his hu-  
mane weakness, thou couldst  
with honour enough ac-  
knowledge him the Sonne  
of the most high God: and  
dar'st thou now that he sits  
crowned with celestiall glo-  
ry, disparage his ever-blef-  
sed Deity?

Thy malice hath railed  
up, as in the former, so in  
these later daies, certaine  
cursed imps of hereticall  
pravitie, who under the  
name of Christians, have  
wickedly re-crucified the  
Lord that bought them;  
not sparing to call into que-  
stion the eternall Deity of  
him whom they dare call

Saviour, whom if thou hadst not steeled with an hellish impudence, certainly, they could not professe to admit the word written, and yet the whiles, deny the personall Word: How clear testimony doth the one of them give to the other? When thou presumedst to set upon the Son of God by thy personall temptations, he stopp thy mouth with a *Scriptum est*; how much more shall these Pseudo-Christian agents of thine be thus convinced? Surely, there is no truth, wherein those Oracles of God have beene more clear and punctuall; Are we not there required to beleeve in him as God, upon the promise of eternall life, under

<sup>a</sup> Joh. 3.  
13, 18.

<sup>b</sup> under the paine of everla-  
sting condemnation?

<sup>b</sup> Joh. 18.

Are we not commanded  
to baptize in his name as  
God? Is not the holy Ghost  
<sup>d</sup> given as a seale to that bap-  
tisme? Are we not charged  
to give divine <sup>c</sup> honour to  
him? Is not this required  
and reported to be done not  
only by the <sup>e</sup> Kings of the  
earth, but by the <sup>e</sup> Saints  
and Angels in heaven? Is he  
not there declared to be <sup>e</sup> e-  
quall with God? Is he not  
there asserted to be one with  
the Father? Doth he not  
there challenge a joynt  
& right with the Father in  
all things both in heaven,  
and earth? Are not the great  
works of divine power at-  
tributed to him? Hath not

<sup>c</sup> Mat. 28.

29.

Act. 2. 35.

<sup>d</sup> 10. 48.

<sup>e</sup> Psal. 22.

27.

<sup>f</sup> Psal. 72.

11, 15.

<sup>g</sup> Rev. 5.

13, 12.

& 4. 9, 11.

<sup>h</sup> Philip.

2. 6.

<sup>i</sup> Joh. 10.

30.

<sup>j</sup> Joh. 5. 7.

<sup>k</sup> Joh. 16.

15. & 17.

19.

<sup>l</sup> 1. sa. 45.

12.

Psal. 33. 6.

& 102. 26.

.21. do 1

.22. do 1

.23. do 1

.24. do 1

.25. do 1

.26. do 1

.27. do 1

.28. do 1

.29. do 1

.30. do 1

.31. do 1

.32. do 1

.33. do 1

.34. do 1

.35. do 1

.36. do 1

.37. do 1

.38. do 1

.39. do 1

.40. do 1

.41. do 1

.42. do 1

.43. do 1

.44. do 1

.45. do 1

.46. do 1

.47. do 1

.48. do 1

.49. do 1

.50. do 1

.51. do 1

.52. do 1

.53. do 1

.54. do 1

.55. do 1

.56. do 1

.57. do 1

.58. do 1

he created the earth, and man upon it? have not his hands stretched out the heavens? hath not he commanded all their host?

Are not all the Attributes of God, his? Is he not eternal? Is it not he of whom the Psalmist, *Thy throne O God is for ever and ever, the scepter of thy kingdom is a right scepter.* Is not he the

Father of eternity, the first and the last; have not his goings forth been from everlasting? Had not he glory with the Father before the world was? Is not he the Word which was in the beginning; the word that was with God; and the word that was God?

Is he not infinite and in-

com-

comprehensible. Is it not  
 he that filleth all things;  
 that was in heaven, whiles  
 he was on earth to be done  
 - Is he not Almighty;  
 even the Almighty God who  
 upholds all things by the  
 word of his power; Yea, is  
 he not expressly stiled the  
 Lord, *Yehovah*, The Lord  
 of hosts; a God blessed for  
 ever; b The true God, and  
 eternall life; c The great  
 God and Saviour; d The  
 Lord of glory;

Hath he not abundantly  
 convinced the world of his  
 Godhead, by those miracu-  
 lous works which he did  
 both in his owne person  
 whiles he was here on earth,  
 and by the hands of his fol-  
 lowers e works so transcen-  
 ding

f Ephes. 4.

10.

g Joh. 3. 13.

h Rev. 1. 8.

i Esa. 9. 6.

j Esa. 40. 3.

k &amp; 45. 21,

22.

l Esa. 45.

13.

m Esa. 6. 3.

n Rom. 9.

5.

o 1 Joh. 5.

20.

p Tit. 2. 13.

q 1 Cor.

2. 8.

ding the possibility of nature, that they could not be wrought by any lesse then the God of nature: as ejection of Devils by command; raising the dead after degrees of putrefaction; giving eyes to the borne blind, conquering death in his own resuscitation, ascending gloriously into heaven; charming the winds, and waters, healing diseases by the very shadow of his transient disciples.

Yea tell me, by what power was it that thine Oracles (wherby all the world was held in superstition) were silenced? What power whereby the Gospel to oppose to flesh and blood hath conquered the world, and



and in spight of all the violence of Tyrants, and oppugnation of rebellious nature, hath prevailed?

Upon all these grounds how can I do lesse then cry out with the late-believing disciple, *My Lord, and my God?*

Malignant spirit, thou dost but set a face of checking me by my Saviours Crosse; thou knowest and feel'st that he was the Chariot of his Triumph, whereupon being exalted, he dragged all the powers of hell captive after him, making a show of them openly, to their confusion, and his glory; Thou knowst that had it not been for that Crosse, those infernall regions of thine had been peopled with whole mankind;

Joh. 20.  
28.

Colos. 2.  
15.

a great part whereof is now delivered out of thy hands, by that victorious redemption. Never had heaven been so stored; never had hell been so soyled, if it had not been for that Crosse.

And canst thou think to daine me, with the mention of that Crosse, which by the eternall decree of God was determined to be the means of the deliverance of all the foules of the elect? Dost thou not hear the Prophet say of old; *He was cut off from the land of the living; for the transgression of my people was he stricken; And, he made his grave with the wicked and the rich in his death. He hath poured out his soule unto death, and he was numbred*

Esa. 53.  
8, 9.

Esa 53. 12.

numbered with the transgressors; and hee had the sin of many? Didst thou not hear my Saviour himselfe, as hee his glorious resurrection, checking Cleopas, and his fellow-traveller, for their ignorance of this predetermination? O fools, and slow of heart to believe all that the Prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?

Luke 24.  
25, 26.

Yea lastly, when had my Saviour more glory then in this very act of his ignominious suffering, and crucifixion? It is true, there hangs the Son of man despicably upon the tree of shame; He is mocked, spit upon, buffeted, scourged, nayled,

Luke 23.  
35, 36.

Mat. 27.  
51.

Mat. 27.  
54.

nail'd, revil'd, dead: now have  
men and Devils done their  
worst; But, this while, is  
the son of God acknow-  
ledged and magnified in his  
almighty power, both by  
earth and heaven; The Sun  
for three hours hides his  
head in darknesse, as hating  
to behold this tort offered  
to his Creator; the earth  
quakes to bear the weight of  
this suffering; The rocks  
rend in peeces, the dead rise  
from their graves to see, and  
wonder at, and attend their  
late dying, and now risen Sa-  
viour; The vayle of the  
Temple tears from the top  
to the bottome, for the blas-  
phemous indignity offered  
to the God of the Temple;  
And the Centurion upon  
fight

sight of all this, is forced to say, *Truly, this was the Son of God.* And now after all these irrefragable attestations, his Easter makes abundant amends for his passion; There could not be so much weakness in dying, as there was power in rising from death; His resurrection proves him the Lord of life and death, and shews that he died not out of necessity, but will; since he that could shake off the grave, could with more ease have avoided death: Oh then the happy and glorious conquest of my blessed Saviour, *declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead!* Go now wicked spirit, and  
twit

Rom. 1.4.



## II. TEMPTATION;

Still thou hast (upon all occasions) recourse to the Scriptures, as some divine oracles; and thinkst thou must safely build thy soul upon every Text of what written word, as inspired from heaven; whereas indeed this is nothing but an humane device to keep men in awe; and never came neerer heaven, then the brains of those Politicians that invented it, Repelled.

**W**icked Spirie; when thou presumedst personally to tempt my Saviour; and hadst that cursed mouth stopped by him, with  
an

an [*It is written*] thou dardest not then, to raise such a blasphemous suggestion against this word of truth: Successe in wickednesse hath made thee more impudent; and now, thou art bold to strike despitefully at the very root of religion: But know, that after all thy malicious detractions, this word shall stand, when heaven and earth shall vanish; and is that, whereby both thou, and all thy complices shall be judged at that great day: It is not more sure that there is a God, then that this God ought to be served and worshipped by the creature: Neither is it more sure that God is, then that he is most wise, most  
just,



just, most holy; This most  
wise just and holy God,  
then, requiring and expe-  
cting to be served, and wor-  
shipped by his Creature,  
must of necessity have im-  
parted his will to his crea-  
ture, how, and in what man-  
ner he would be served, and  
what he would have man  
to believe concerning him-  
selfe, and his proceedings;  
Else, man should be left to  
utter uncertainties, and there  
should be a failing of those  
ends, which the infinite wis-  
dome, and justice, hath pro-  
posed to it selfe: There must  
be therefore some word of  
God, wherein he hath re-  
vealed himselfe to man; and  
that this is, and must be ac-  
knowledged to be that only  
word;

word; It is cleare, and evident; for that there neither was, nor is, nor can be any other word, that could, or durst stand in competition, or rivalry with this word of the Eternall God: and, if any other have presumed to offer a contestation, it hath soone vanished into contempt, and shame; Moreover, this is the only word, which God ownes for his; under no lesse stile then *[Thus saith the Lord,]* which the son of God hath so acknowledged for the genuine word of his eternall Father, as that out of it (as such) he hath pleased to retell both thy suggestions, and the malicious arguments of his Jewish opposites.

It  
brow

It drives wholly to the  
glory of God; not sparing  
to disparage those very per-  
sons; whose pens are im-  
ployed in it; in blazoning  
their owne infirmities, in  
what they have offended;  
which could not have been,  
if those pens had not been  
guided by an higher hand;  
It discovers, and oppugnes  
the corruptions of nature,  
which to meer men are ei-  
ther hid; or, if revealed, are  
cherished, and upheld; it  
laies forth the misery, and  
danger of our estate under  
sin; and the remedies, and  
means of our deliverance,  
which no other word hath  
ever pretended to undertake.

Besides, that there is such  
a Majesty in the stile where-  
in

in it is written, as is unimitable by any humane author whatsoever; the matter of it is wholly divine; laying altogether a purity of worship, and integrity of life; not admitting of any the least mixture either of Idolatry & superstition, or of any plausible enormities of life; but unpartially laying forth Gods judgements against these, and whatever other wickednesses. This word reveals those things which never could be known to the world by any humane skill or industry; as the Creation of the world, and the order and degrees of it; and the course of Gods administration of it, from the beginning; thousands of years before

before any records of history were extant; As it was onely the Spirit of the most high God in *Daniel* that could fetch back and give an account of a vision fore-past; All the Soothsayers and Magicians confesse this a work of no lesse then divine omniscience.

Dan. 2. 11.

And as for things future, the predictions of this word of things to be done after many hundreds, yea some thousands of years (the events having then no pre-existence in their causes) being accordingly accomplished, shew it to proceed from an absolute unfailing, and therefore infinite pre-science.

And whereas there are two parts

Rom. 7. 7.

2 Tim. 3.  
15.

parts of this word; The Law, and the Gospel: The Law is more exact then humane braines can reach unto; meeting with those aberrations, which the most wise and curious Law-givers could not give order for; extending it selfe to those very thoughts which nature knows not to accuse, or restrain; The Gospel is made good, as by the signes and wonders wrought in all the primitive ages; so by the powerfull operation that it hath upon the soul; such, as the word of the most prudent man on earth, or of the greatest Angel in heaven should in vain hope to parallel: And whereas the penmen of both these, were *Prophets,*

phets, and Apostles; The Prophets are sufficiently attested by the Apostles, to be men holy, & inspired by the Holy Ghost; the Apostles are abundantly attested by the Holy ghost powred out upon them in their Pentecost, & (besides variety of tongues) enabling them to do such miraculous works, as astonished, & convinced their very enemies. To these may be added the perfect harmony of the Law, & the Gospel; the Law being a prefigured gospel, & the gospel a law consummate; both of them lively setting forth Christ the redeemer of the world, both future & exhibited. Neither is it lightly to be esteemed, that this word hath been by holy men in all

D

ages

2 Pet. 1.  
21.

2 Tim. 3.  
16.

ages received as of sacred and divine authority; men, whose lives and deaths have approved them eminent Saints of God; who have not only professed, but sealed with their blood, this truth which they had learned from him that was rapt into the third heaven, *That all Scripture is given by inspiration of God*; a truth which cannot but be contested by their own hearts, which have sensibly found the power of this word, convincing them of sin; working effectually in them a lively faith, and unfeigned conversion; which no humane means could ever have effected.

Lastly, it is a strong evidence to my soule, that this  
is



is no other then the word of a God; that I find it so eagerly opposed by thee, and all thy malignant instruments in all ages; Philosophers both naturall, and morall, and politique, have left large Volumes behind them in their severall professions, all which are suffered to live in peace; and to enjoy their opinions with freedome, and leave; but, so soon as ever this sacred book of God looks forth into the world, hell is in an uproar, and raises all the forces of malice, and wit, and violence against it; Wherefore would it be thus, if there were not some more divine thing in these holy leaves, then in all the monuments of learned

humanity : But the protection is yet more convictive then the opposition, that notwithstanding all the machinations of the powers of darknesse this word is preserved intire ; that the simplicity of it, prevails against all worldly policy ; that the power of it subdues all nations, and triumphs over all the wickednesse of men and devils ; it is proof enough to me that the God of heaven is both the author, and owner and giver of it : Shortly then, Let my soul be built upon this rocky foundation of the Prophets and Apostles ; Let thy storms rise, and thy flouds come, and thy winds blow, and beat upon it ; it shall mock at thy fury, and

Mat. 7.  
24, 25.

Dec. I. quenched.

29

and shall stand firme against  
all the rage of hell.

III. TEMPTATION,

Art thou so sottish to suffer thy  
understanding to be capti-  
vated to (I know not what)  
divine authority, proposing  
unto thee things contrary to  
sense and reason; and there-  
fore absurd, and impossible?  
Be thou no other then thy  
self, a man; and follow the  
light and guidance of that  
which makes thee so, right  
Reason; and whatsoever dis-  
agrees from that, turn it off  
as no part of thy believe,  
to those superstitious bigots  
which are willing to lose  
their reason in their faith,

D 3

and

*and to bury their brains in  
their heart,*

Repelled.

**V**icked tempter, thou  
wilthest me to my  
losse; wo were to me if I  
were but a man; and if I  
had no better guide to fol-  
low, then that which thou  
call'st Reason; it is from na-  
ture that I am a man; it is  
from grace that I am a man  
regenerate; Nature holds  
forth to me as a man, the  
dim and weak rush-candle-  
light of carnall reason; The  
grace of regeneration shows  
me the bright torch-light,  
yea, the sun of divine illu-  
mination; Thou bid'st me,  
as a man, to follow the light  
of reason; God bids me as a  
regene-

regenerate man to follow the light of faith ; whether should I beleieve , whether should I listen to ? It is true , that reason is the great gift of my Creator , and that which was intended to distinguish us from brute creatures ; but where is it in the originall purity to be found under heaven ? Surely it can now appear to us in no other shape then either as corrupted by thy depravation , or by Gods renovating grace restored ; as it is marred by thee , even naturall truths are too high for it ; as it is renewed by God , it can apprehend and imbrace supernaturall verities : It is regenerate reason that I shall ever follow ; and that will teach

D 4

me

. . . .

me to subscribe to all those truths, which the un-erring Spirit of the holy God hath revealed in his sacred word; how ever contrary to the ratiocination of flesh, and blood; Onely this is the right reason, which is illuminated by Gods spirit, and willingly subjected to faith; which represents to me those things, which thou suggestest to me for unreasonable and impossible, as not faisible only, but most certain. That in one Deity there are three most glorious persons; distinguished in their subsistences; not divided in their substance; That in one person of Christ the Mediator, there are two natures, divine and humane, not converted

verted into each other; not confounded each with other; That the Creator of all things should become a creature; That a creature should be the mother of him that is her God; how ever they be points which carnall reason can not put over, yet they are such, as reason illuminate and regenerate can both easily, and most comfortably digest: *Great is the mystery of godlinesse; God manifested in the flesh: What mystery were there in godlinesse, if the deepest secrets of religion did lie open to the common apprehension of nature? My Saviour, who is truth it self, hath told me, that no man knoweth the Father, but the Son, and he to*  
*D 5 whom*

1 Tim. 3.  
16.

Mat. 11. 27.

Mat. 11.  
25.

*whom the Son will reveal him;*  
and with the same breath  
gives thanks to his heavenly  
Father, that he hath hid  
these things from the wise  
and prudent (who were most  
likely, if reason might be the  
meet judge of spirituall mat-  
ters, to attaine the perfect  
knowledge of them) & hath  
revealed them to babes.  
It is therefore Gods revela-  
tion, not the ratiocination of  
man that must give us light  
into these divine mysteries.  
Were it a matter of humane  
disquisition, why did not  
those sages of nature, the  
learned Philosophers of for-  
mer times, reach unto it?  
But now a more learned  
man then they, the great  
Doctor of the Gentiles, tels  
us,



us, that the Gospel and preaching of Jesus Christ yeelds forth the revelation of the mysteries, which was kept secret since the world began; But now manifested by the Scriptures of the Prophets, and, according to the commandement of the everlasting God, made known to all nations, for the obedience of faith; Lo, he saith not to the obedience of reason, but of faith; and that faith doth more transcend reason, then reason doth sense, Thou urgest me therefore to be a man; I professe my self to be a christian man; it is reason that makes me a man, it is faith that makes me a christian; The wise & bountifull God hath vouchsafed to hold forth four severall lights

Rom. 16.

25, 26.

lights to men; all which move in four severall orbes, one above another; The light of sense, the light of reason, the light of faith, the light of ecstasie, or divine vision; and all of these are taken up with their own proper objects: Sense is busied about these outward and materiall things; reason is confined to things intelligible; faith is imployed in matters spirituall and supernaturall; divine vision in objects celestiall, and infinitely glorious; None of these can exceed their bounds, and extend to a sphere above their owne; What can the brute creature, which is led by meer sense, do, or apprehend in matters of understanding  
and

and discourse? What can  
meer man who is led by rea-  
son, discern in spirituall  
and supernaturall things?  
What can the Christian,  
who is led by faith, which  
is the evidence of things not  
seen, attain unto in the clear  
vision of God, and heavenly  
glory? That God, who is  
a God of order, hath deter-  
mined due limits to all our  
powers, and faculties: Thou  
that art a spirit of confusion  
goest about to disturb, and  
disorder all those just ranks;  
labouring to jumble toge-  
ther those distinct orbes of  
reason, and faith; and by the  
light of reason, to extinguish  
the light of faith; & wouldst  
have us so to put on the man,  
as that we should put off the  
Christian;

2 Cor. 10.  
4, 5.

Christian; but I have learned in this case to defie thee; grounding my self upon that word, which is mighty through God to the pulling down of strong holds; casting downe imaginations, and every high thing, that exalts it selfe against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; I will therefore follow my sense so far as that will lead me; and not suffer my self to be beaten off from so sure a guide; Where my sense leaves me, I will betake my self to the direction of reason, and in all naturall & morall things, shall be willingly led by the guidance thereof; but when  
it

it comes to supernaturall and divine truths ; when I have the word of a God, for my assurance, farewell reason, and welcome faith ; as when I shall have dispatcht this weary pilgrimage, and from a Traveller shall come to be a Comprehensor, farewell faith, & welcome vision.

In the mean time I shall labour what I may to understand all revealed truths ; and where I cannot apprehend, I shall adore ; humbly submitting to that word of the great and holy God ; *My thoughts are not your thoughts ; neither are your ways my ways, saith the Lord ; For as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts, then your thoughts.*

Esa. 55.  
8, 9.

IV. TEMP-

## III. T E M P T A T I O N

*In how vaine, and causelesse  
 we art thou held, of dan-  
 gers threatned to thy soule;  
 and horrors of punishment  
 after this life; whereas these  
 are nothing but politike  
 bugs, to affright simple, and  
 credulous men? Sin freely,  
 man; and feare nothing;  
 Take full scope to thy plea-  
 sures; After this life there  
 is nothing; The soule dyes  
 together with the body, as in  
 brute creatures; There is no  
 further reckoning to be  
 made*

*Repelled.*

**D**Eceitfull spirit; How  
 thou goest about to per-  
 swade me to that, which thy  
 selfe

selfe would be most loathe  
should be true ? for if the  
soule of man expired with  
the body, what subject  
shouldest thou have of that  
tyranny, and torment which  
thou so much affectest? How  
willingly dost thou seem to  
fight against thy selfe, that  
thou mightest overcome me?  
But this dart of thine is too  
blunt to pierce even a ratio-  
nall brest; Why dost thou  
not go about to perswade me  
that I am not a man, but a  
brute creature? such I should  
be, if my soul were no other  
then theirs; For as for bodi-  
ly shape, there are of them  
not much unlike me: Why  
dost thou not perswade me,  
that those brute creatures are  
men; if their soules were as  
ours;

ours; What were the difference? Canst thou hope I can so abdicate my self, as to put my selfe into the ranke of beasts? Canst thou think so to prevaile with thy suggestions, as to make reason it selfe turne irrationall? How palpably dost thou confound thy selfe in this very act of Temptation? For, if I had not a soul beyond the condition of brute creatures, how am I capable of sinning? Why dost thou perswade me to that whereof my nature (if but brutish) can have no capacity? Dost thou labour to prevaile with thy temptations upon beasts? Dost thou importune their yeildance to sinfull motions? If they had such a soul as mine, why



why should they not sin, as well as I ? why should they not be equally guilty? Contrarily, are those brute things capable of doing those works which may be pleasing unto God; the performāce whereof thou so much envyest unto me ? Can they desire and indeavour to be holy ? are they capable of making conscience of their waies? Know then, O thou wicked spirit, that I know my selfe animated with another, and more noble spirit, then these other materiall creatures ; and that I am sufficiently conscious of my own powers ; that I have an inmate in my bosome of a divine originall; w<sup>ch</sup>, though it takes part with the body, whiles it is included in this  
case

case of clay; yet, can and will (when it is freed from this earth) subsist alone, and be eternally happy in the present, and perpetuall vision of the God that made and redeemed it: and in the meane time exerciseth such faculties, as well shew whence it is derived; & farre transcend the possibility of all bodily temperament? Can it not compare one thing with another? Can it not deduce one sequel from another? Can it not attaine to the knowledg of the secrets of nature, of the perfection of Arts? Can it not reach to the scanning of humane plots; and the apprehension of divine mysteries? Yea, can it not judge of spirits? how should it doe  
all

al this, if it were not a spirit? How evidently then doth the present estate of my soul convince thee of the future? All operations proceed from the formes of things; and every thing works as it is; Canst thou now deny, that my soule whiles it is within me, can, and doth produce such actions, as have no derivation from the body, no dependence on the body? for however in matter of sensation, it sees by the eyes, and heares by the eares, and imagines by those fantasmes that are represented unto it; yet when it comes to the higher works of intellectuall elevations, how doth it leave the body below it? raising to it selfe such notions, as wherein the  
body

body can challenge no interest : how can it now denude and abstract the thing conceived from all consideration of quantity, quality, place ; and so work upon its owne object, as becomes an active spirit ? Thou canst not be so impudent, as to say the body doth these things by the soule ; or that the soule doth them by the ayd & concurrence of the body ; and if the soule doth them alone, whiles it is thus clogged ; how much more operative shall it be when it is alone separated from this earthen lump ? And if the very voice of nature did not so sufficiently confute thee, that even thine owne most eminent heathens have here-  
in

in taken part against thee,  
living and dying strong as-  
sertors of the soules Immor-  
tality; how fully might thine  
accursed mouth be stopped  
by the most sure words of  
divine truth? Yea, wert thou  
disposed to play at some  
smaller game, and by thy  
damnable clients to plead,  
not so much for the utter ex-  
tinction, as for the dormiti-  
on of the soule, those ora-  
cles of God have enough to  
charme thee, and them; and  
can with one blow cut  
the throat of both those blas-  
phemies: That penitent  
theefe, whose soule thou  
madest full account of, when  
he was led to his execution,  
(which yet my dying Savi-  
our snatcht out of thy hands)  
could

Luk. 23.  
42.

2 Cor. 5. 1.

Luk. 16. 22.

could hear comfortably from those blessed lips, *This day thou shalt be with me in Paradise*: shal we think this malefactor in any other, in any better condition then the rest of Gods Saints? Doth not the chosen vessel tel us, that upon the dissolution of our earthly house, of this Tabernacle, we have a building of God not made with hands eternal in the heavens? Presently therefore after our flitting hence, we have a being, & that glorious; who can think of a being in heaven without a full sense of joy? Doth not our Saviour tell us, that the soul of poor *Lazarus* was immediately carried by Angels into *Abrahams* bo-  
me? The damned glut-  
ton

con knew so wel that he was  
 not layd there to sleep, that  
 he sues to have him set on the  
 message of his refrigeration :  
 Did not the beloved disciple,  
 when he was in *Pathmos*, up-  
 on the opening of the fifth  
 seale, see under the altar the  
 Soules of them that were  
 slaine for the word of God,  
 and for the testimony which  
 they held ? Did he not heare  
 them cry, *How long Lord, ho-  
 ly and true ?* What ? Shall  
 wee think they cryed in their  
 sleep ? Did he not see and  
 heare the hundred forty four  
 thousand Saints, before the  
 throne, harping, and singing  
 a new song to the praise of  
 their God ? Canst thou per-  
 swade us they made this hea-  
 venly musick in their sleep ?

Revel. 6. 9.

Revel. 14.

1.

3.

E Doth

Revel. 7.  
14.

1.

16.

17.

Doth he not tell us most plainly from the mouth of one of the heavenly Elders, that those which stood before the throne & the Lamb, cloathed with white robes, and palmes in their hands, were they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his Temple; and he that sitteth on the throne shal dwell among them; They shall hunger no more, neither thirst any more; neither shall the Sun light on them, nor any heat; *For the Lamb which is in the midst of the throne, shall feed*



feed them, and shall lead them unto living fountaines, and God shall wipe away all teares from their eyes; This service both day and night, and this leading forth can suppose nothing lesse then a perpetuall waking; Neither is this the happy condition of holy Martyrs and Confessors only; but is common to all the Saints of God, in what ever profession; *Blessed are the dead, which dye in the Lord*; How should the dead be blessed, if they did not live to know themselves blessed? What blessednesse can be incident into those that either are not at all, or are senselesse? They rest, but sleepe not; they rest from their labours, not from the improve-

E 2 ment

Revel. 14  
13.

ment of their glorified faculties: Their works follow them; yea and overtake them, in heaven; to what purpose should their works follow them if they lived not to enjoy the comfort of their works?

This is the estate of all good soules, in despite of all thine infernall powers; and what becomes of the wicked ones, thou too well knowest; Dissemble thou how thou wilt those torments; and hide the sight of that pit of horreur from the eyes of thy sinfull followers; He that hath the keyes of hell and of death hath given us intimation enough; *Feare not them which kill the body, but are not able to kill the soule; but rather feare him, who is able*

Revel. i.  
18.

Mat. 10.  
28.

*ble to destroy both body and soul in hell: Neither is he more able out of his omnipotence, then willing out of his justice, to execute this righteous vengeance on the impenitent, and unbelievers; Tribulation and anguish upon every soul of man that doth evill.*

Rom. 2. 9.

In vaine therefore dost thou seek to delude me with these pretences of indemnity, and annihilation; since it cannot but stand with the mercy, and justice of the Almighty, to dispose of every soule according to what they have beene, and what they have done; *To them who by patient continuance in well-doing seek for glory and honour and immortality, eternall life; But unto them that are conten-*

Ro m. 2  
8.

E 3

tious,

Wisd. 2. 1.

2 Theff. 1  
8, 9.

tious, and doe not obey the truth, but obey unrighteousnesse indignation and wrath : shortly, after all thy devillish suggestions, on the one part, The soules of the righteous are in the hand of God, and there shall no torment touch them: On the other, In flaming fire shal vengeance be taken on them that know not God, and that obey not the Gospell of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

## V. TEMPTATION

Put case that the soule after the departure from the body may live; but art thou so foolishly credulous, as to beleieve that thy body, after it is mouldred

dred into dust, and resolved into all its elements, having passed through al the degrees of putrefaction, and annihilation, shall at last returne to it selfe againe, and recover the former shape and substance? Dost thou not apprehend the impossibility of this so absurd assertion?

Repelled.

**N**O, Tempter, it is true and holy faith, which thou reproachest for fond credulity: Had I to doe with no greater power then thine, or then any Angels in heaven, that is, meerely finite; I might well be censured for too light beleefe in giving my assent to so difficult a truth: but now that

I have to doe with omnipotence; it is no lesse then blasphemie in thee, to talk of impossibility: Doe not thy very *Mahumetan* vassals tell thee, that the same power which made man, can as well restore him? and canst thou be other then apposed with the question of that Jew, who asked whether it were more possible to make a mans body of water, or of earth? All things are alike easie to an infinite power. It is true, The resuscitation of the body from its dust is a supernaturall work; yet such as whereof God hath beene pleased to give us many images, and prefigurations even in nature it selfe; In the face of the earth, doe we not see the

the image of death in winter season ; and in the spring of a cheerfull resurrection ? Is not the life of all herbs, flowers, trees buried in the earth, during that whole dead season ? and doth it not rise up againe with the approaching Sun, into stemmes and branches ; and send forth blossomes, leaves, fruits, in all beautifull variety ? What need we any other then the Apostles instance, *Thou saule, that which thou sowest is not quickned except it die : And that which thou sowest, thou sowest not that body that shall be, but bare graine ; it may chance of wheat, or of some other graine, but God giveth it a body as it pleaseth him, and to every seed his own body, Lo,*

1 Cor. 15.

36,

37,

38.

E 5

it

it must be rottenesse and corruption that must make way for a flourishing increase: If I should come to a man that is ignorant of these fruitfull productions of the earth; and shewing him a little naked grayne should tell him; This which thou seest shall rot in the ground; and after that, shall rise up a yard high, into divers stalkes, and every stalk shall beare an eare; and every eare shall yeild twenty or thirty such graines as it selfe is; or shewing him an akorne, should say; this shal be buried in the earth, and after that, shall rise up twenty or thirty foot high; and shall spread so far, as to give comfortable shade to an hundred persons; Surely, I should not win beleeefe



leeſe from him; yet our experience daily makes good theſe ordinary proofes of the wonderful providence of the Almighty? Or ſhould I ſhew a man that is unacquainted with theſe great marvellſ of nature, the ſmall ſeed of the Silk-worme, lying ſcattered upon a paper, and ſeemingly dead, all winter long; and ſhould tell him, theſe little atomes, ſo ſoon as the mulberry tree puts forth, will yeild a worme; which ſhall work it ſelfe into ſo rich a houſe, as the great Princes of the earth ſhall be glad to ſhelter themſelvs with. & after that, ſhall turn to a large flye; and in that ſhape, ſhall live to generate, & then ſpeedily die; I ſhould ſeem to tell  
incre-

incredible things, yet this is so familiar to the experienced that they cease to wonder at it.

If from these vegetables we shall cast our eyes upon some sensitive creatures; Do we not see snayles, and flyes, & some birds lye as senselesse, and livelesse all the winter time, & yet, when the spring comes, they recover their wonted vivacity? Besides these resemblances, have we not many clear instances and examples of our resurrection? Did not the touch of *Elishaes* bones raise up the partner of his grave? Was not *Lazarus* called up out of his sepulcher after four daies possession, and many noysome degrees of rottenesse? Were not the graves opened

2 Kings  
13, 21.

of

of many bodies of the Saints,  
who slept? Did not they arise,  
and come out of their graves,  
after my Saviours resurrection,  
and go into the holy city,  
and appeare unto many?

Mat. 27.

52.

53.

. . . . .

Besides examples, have  
we not an all-sufficient pledg  
of our certaine rising againe,  
in the victorious resurrecti-  
on of the Lord of life? Is  
not he our head? Are not we  
his members? Is not he the  
first fruits of them that slept?  
Did not he conquer death  
for us? Can the head be al-  
ive and glorious, whiles the  
limmes doe utterly perish in  
a finall corruption? Cer-  
tainely then, if we beleave  
that Iesus dyed & rose againe,  
even so them also which  
sleep in Iesus, wil God bring  
with

1 Cor. 15.

20.

1 Cor. 15.

57.

1 Thes. 4.

14.

with

Mat. 22. 32.

with him. And if there were  
no more, that one argument  
wherewith my Saviour of  
old confounded thy Sadduces  
lives still to confound thee,  
God is the God of Abraham,  
and the God of Isaac, and the  
God of Jacob; But God is not  
the God of the dead, but of the  
living. The soule alone is  
not Abraham; whole Abra-  
ham lives not if the body  
were not to be joynd to that  
soule.

Neither is it onely certain  
that the resurrection will be;  
but also necessary that it  
must be: neither can the con-  
trary consist with the infinite  
wisdome, goodnesse, justice,  
mercy of the Almighty:  
For, first, how can it stand  
with the infinite goodnesse  
of

of the all-wise God, that the creature which he esteemes dearest, and loves best, should be the most miserable of all other? man is doubtlesse the best piece of his earthly workmanship; holy men are the best of men; Were there no resurrection, surely no creature under heaven were so miserable as the holiest man: The basest of brute creatures find a kind of contentment in their being, and (were it not for the tyranny of man) would live and dye at ease; And others of them in what jollity and pleasure do they wear out their time? As for wicked men who let the reynes loose to their licentious appetite, how doe they place their heaven here  
below

twisted

fcou<sup>1</sup>ring

Scouring of the world? how is he made a gazing stock of reproch to the world, to Angels, and to men? Did there not therefore abide for them the recompence of a better estate in another world, the earth could afford no match to them in perfect wretchednesse: which how far it abhorreth from that goodnesse which made all the world for his elect, and so loves them, that he gave his owne Son for their redemption, let any enemy besides thine accursed selfe, judge: How can it stand with the infinite justice of God (who dispenseth due rewards to good and evill) to retribute them by halves? *The wages of sin is death, the gift of God is eternall life both*

1 Cor. 15.  
19.

both these are given to the  
'man not to the soule; The  
body is copartner in the sin,  
it must therefore share in the  
torment; it must therefore be  
rayed that it may be punish-  
ed; Eternity of joy or paine,  
is awarded to the just, or to  
the sinner; how can the bo-  
dy be capable of either if it  
should finally perish in the  
dust? How can it stand with  
the infinite mercy of God,  
who hath given his Sonne  
intirely for the ranome of  
the whole man, and by him  
salvation to every beleever,  
that he should shrink in his  
gracious performances, ma-  
king good onely one part of  
his eternall word to the spi-  
rituall halfe, leaving the bo-  
dily part utterly forlorne to  
an



an absolute corruption ?  
 Know then, O thou wicked  
 one, that when all the rabble  
 of thine *Athenian* scoffers,  
 and Atheous *Sadduces*, and  
 carnall *Epicureans* shall have  
 mis-spent all their spleene,  
 my faith shall triumph over  
 all their sensuall reason, and  
 shall afford me sound com-  
 fort against all the terrors of  
 death frō the firme assurance  
 of my resurrection; and shall  
 confidently take up those  
 precious words, which the  
 mirror of patience wished to  
 be written in a book, and  
 graven with an iron pen in  
 the rock for ever ; *I know*  
*that my Redeemer liueth, and*  
*that he shall stand at the lat-*  
*ter day upon the earth : and*  
*though after my skin worms*  
*destroy*

Job 19. 23

24,

25,

26.

1 Cor. 15.

53.

54.

55.

56.

57.

destroy this body, yet in my  
flesh shall I see God : and my  
soule shall set up her rest in  
that triumphant conclusion  
of the blessed Apostle, *This*  
*corruptible must put on incor-*  
*ruption ; and this mortall must*  
*put on immortality ; So when*  
*this corruptible shall have put*  
*on incorruption, and this mor-*  
*tall shall have put on immorta-*  
*lity, then shall be brought to*  
*passee the saying that is written,*  
*Death is swallowed up in victo-*  
*ry. O death where is thy sting?*  
*O grave, where is thy victory.*  
*The sting of death is sin ; the*  
*strength of sin is the Law ; But*  
*thanks be to God which giveth*  
*us the victory, through our*  
*Lord Jesus Christ.*

VI. TEMPTA-

## VI. TEMPTATION

If the soule must live, and the  
body shall rise: yet what  
needest thou to affright thy  
selfe with the terrours of an  
universall judgement? Cre-  
dulous soule, when shall these  
things be? Thou talkest of  
an awfull Judge: but where  
is the promise of his com-  
ming? These sixteene hun-  
dred yeares hath he beene  
lookt for: and yet he is not  
come, and when will he?

Repelled.

**T**Hy damned scoffers were  
betimes foreseene to  
move this question, even by  
that blessed Apostle, whose  
eyes saw his Saviour ascend-  
ing

2 Pet. 3. 3.

Act. 1. 11.

ing up to his glory, and who then heard the Angell say, *Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. What dost thou and they but make good that sacred truth, which was delivered before so many hundred generations? Dissemble how thou wilt, That there shall be a generall assise of the world, thou knowest, and tremblest to know: what other couldst thou meane, when thou askedst my Saviour that question of horror, Art thou come to torment us before the time? That time thou knowest to be the day, in which God will judge the*

Mat. 8. 29.

the world in righteousness by  
 that man whom he hath ordai-  
 ned; whereof he hath given  
 assurance to all men, in that  
 he hath raised him from the  
 dead; How clear attestation  
 have the inspired Prophets  
 of God given of old to this  
 truth? The ancientest Pro-  
 phet that ever was, *Enoch*  
 the seventh from *Adam*, in  
 the time of the old world,  
 foretels of this dreadful day;  
*Behold, the Lord cometh,*  
*with ten thousand of his Saints*  
*to execute judgement upon all;*  
*and to convince all that are un-*  
*godly among them, of all their*  
*ungodly deeds, which they have*  
*ungodly committed; and of all*  
*their hard speeches which un-*  
*godly sinners have spoken a-*  
*gainst him; From the old*  
*world*

Acts 17.  
 31.

Jude 14.  
 15.

Mat. 25.  
31.

world is this verity deduced to the new, and through the succession of those holy Seers derived to the blessed Apostles; and from them to the present generation; Yea, the sacred mouth of him, who shall come down, and sit as Judge in this awfull tribunall, hath fully laid forth not the truth onely, but the manner of this universall judicature; The Sonne of man shall come in his glory, and all the holy Angels with him; Then shall he sit upon the throne of his glory; And before him shall be gathered all nations; and he shall separate them one from another, as a shepheard divideth his sheep: And if this most sure word of the Prophets, Apostles; yea, and of the eternall

ternall son of God be not enough conviction to thee; yet to my soul they are an abundant confirmation of this main point of my Christian faith, *that from heaven he shall come to judge both the quick and the dead*; Indeed, thus it must be: How many condemned innocents have in the bitternesse of their souls, appealed from that unrighteous bar of men, to the supream Judge, that shall come; those appeals are entered in heaven and sued out; how can it stand with divine Justice that they should not have a day of hearing?

As for mean oppressors, there are good laws to meet with them; and there are  
F higher

higher then the highest to give life, of execution to those lawes; but if the greatest among men offend, if there were not an higher then they, what right would at last be done? Those that have the most power and will to doe the greatest mischief, would escape the fairest: And though there be a privy Sessions in heaven upon every guilty soule, immediatly upon the dissolution; yet the same justice, which will not admit publique offences to be passed over with a private satisfaction, thinks fit to exhibite a publique declaration of his righteous vengeance upon notorious sinners, before men and Angels: So

as



as those very bodies which have been ingaged in their wickednesse, shall be in the view of the whole world, sent downe to take part of their torment ; and indeed wherefore should those bodies be raised, if not with the intent of a further disposition either to joy, or paine? Contrarily, how can it consist with the praise of that infinite justice, that those poore Saints of his, which have been vilified and condemned at every barre : persecuted, afflicted, tormented, and have passed through all manner of painful & ignominious deaths, should not at the last be gloriously righted in the face of their cruell enemies? *Surely*, saith the A-

Heb. xii.  
37.

2 Thess. 1.

6,

7.

Iude 6.

possible, it is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. What is it, O thou wicked spirit, whereto thou art reserved in chaines of darknesse? Is it not the judgement of the great day? what is it whereto the manifestation of all hidden truthes, and the accomplishment of all Gods gracious promises are referred? Is it not the great day of the Lord? shall the all-wise and righteous Arbiter of the world decree, and reverse? Hath he not from eternity determined, and set this day; *Wherein we must*

*must all appear before the judgment Seat of Christ, that every one may receive the things done in his body; according to that he hath done, whether it be good, or evill? That there is therefore such a day of the Lord; in the which the heavens shall passe away with a great noyse, and the Elements shall melt with fervent heate, the earth also and the works that are therein shall be burnt up; wherein the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, is no lesse certaine then that there is an heaven from whence he shall descend. All thy cavill is concerning the time; Thou, and thine are ready to say, with the evill*

2 Cor. 5.  
10.

2 Pet. 3.  
10.

1 Thes. 4.  
16.

F 3    ser-

2 Pet. 3. 8,

9.

servant in the Gospell, *my*  
*Master defers his comming;*  
 And was not this wicked  
 suggestion of thine foretold  
 many hundred yeares agoe,  
 by the prime Apostle, and  
 by the same pen answered?  
 Hath he not told thee that  
 our computations of time  
 are nothing to the infinite?  
*That one day with the Lord, is*  
*as a thousand yeares, and a*  
*thousand yeares as one day?*  
 Hath he not told us, that  
 this mis-construed slacknesse  
 is in mans vaine opinion,  
 not in Gods performance?  
 He is slack to man that coms  
 not when he is lookt for,  
 he is really slack that comes  
 not when he hath appointed  
 to come; Had the Lord bro-  
 ken the day which he hath  
 set

set in his everlasting counsel,  
thou mightst have some pre-  
tence to cavill at his delay;  
but now that he onely over-  
stayes the time of our mis-  
grounded expectation, he  
doth not slacken his pace,  
but correct our errour: It is  
true, that Christians began  
to look for their Saviour be-  
times; insomuch, as the blef-  
sed Apostles were fayne  
to perswade their eyes not  
to make such haste; putting  
them in mind of those great  
occurrences of remarkable  
change, that must befall the  
Church of God (in a generall  
apostasie, & the revelation of  
the great Antichrist) before  
that great day of his appea-  
rance. And the prime Apostle  
sends them to the last dayes  
havoc.

F4 (which

2 Theff.

2.1.

2 Pet. 3.3.

(which are ours) for those scoffers, which shall say, *Where is the promise of his comming* ? If they lookt for him too soon, we cannot expect him too late; He that is *Amen*, will be sure to be within his owne time; when that comes, he that should come will come, and not tarry : In the meane while, not onely in the just observation of his owne eternall decree, but in much mercy, doth he prolong his returne, mercy to his elect, whose conversion he waits for, with infinite patience; it is for their sake that the world stands; The Angel that was sent to destroy *Sodom* could tell *Lot*, that he could doe nothing till that righteous man were removed

Gen. 19:

22.

removed ; no sooner was *Lot* entred into *Zoar*, then *Sodome* is on a flame: mercy, even to the wicked, that they may have ample leisure of repentance ; Neither is it any small respect that the wise and holy God hath to the exercise of the faith, and hope, and patience of his deare servants upon earth ; faith in his promises, hope of his performances, and patience under his delays ; whereof there could be no use in a speedy retribution. In vaine therefore dost thou, who fearest this glorious Judge will come too soone, go about to perswade me, that he will not come at all : I beleeve, and know, by all the foregoing signes of his

Gen. 19.

22.

24.

appearance that he is now even at the threshold, Lo, he commeth, he commeth for the consummation of thy torment, and my joy; I expect him as my Saviour, tremble thou at him as thy Judge, who shall fully repay to thee all those blasphemies which thine accursed mouth hath dared to utter against him.

VII T E M P -



## VII. TEMPTATION

If there must be a resurrection  
and a judgment, yet God is  
not so rigid an exactor, as  
to call thee to account for e-  
very petty sin; those great  
Sessions are for heinous ma-  
lefactors; God is too mercifull  
to condemn thee for small of-  
fences; be not thou too rigo-  
rous to thyself in denying to  
thy selfe the pleasure of  
some harmelesse sinnes.

Repelled.

**F**alse tempter; there is  
not the least of those  
harmelesse sinnes, which  
thou wilt not be ready to  
aggravate against me, one  
day, before the dreadfull  
tribu-

tribunall of that infinite justice: those that are now small, will be then hainous; and hardly capable of remission: thy suggestions are no meet measures of the degrees of sin: It is true that there are some finnes more grievous then others; there are faults, there are crimes, there are flagitious wickednesses; If some offences be foule, others are horrible, and some others irremissible; but that holy God, against whose onely majesty sin can be committed, hath taught me to call no sin, small: The violation of that Law which is the rule of good, cannot but be evill; and betwixt good and evill there can be no lesse then an in finite disproportion.

proportion : It is no smal  
 prooffe of thy cunning, that  
 thou hast suborned some of  
 thy religious pandersto pro-  
 claime some finnes veniall,  
 and such, as, in their very  
 nature, merit pardon : Nei-  
 ther thou, nor they, shall be  
 Casuists for me, who have  
 heard my God say; *Cursed*  
*is every one that continueth*  
*not in all things that are writ-*  
*ten in the booke of the Law to*  
*doe them.* Sin must be great-  
 er, or lesse according to the  
 value of the command, a-  
 gainst which it is commit-  
 ted; there is, (as my Savi-  
 our hath rated it) a *least Com-*  
*mandement* ; and there are  
 mo points then one in that  
*least Command* ; now the  
 Spirit of truth hath told me,  
 that

Gal. 3. 10.  
 Deut. 27.  
 26.

Mat. 5. 19.

Iam. 2. 10.

Iob 10. 14.

1 Sam. 2.  
25.

that whosoever shall keepe the whole Law, and yet offend in one point, he is guilty of all; And shall he that is guilty of the breach of the whole Law escape with such ease? I am sure a greater Saint then I can ever hope to be, hath said, If I sin, thou markest me, and wilt not acquit me from mine iniquity; and, old Eli, as indulgent as he was to his wicked sonnes, could tell them; If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall intreat for him? What need is there, thou sayest, of any intreaty? Gods mercy is such that he will pardon thy sinnes unasked; neither will he ever stick at small faults; Malignant

rant spirit, how fain wouldst thou have Gods mercy, and justice clasp together? but thou shalt as soon wind thy selfe out of the power of that justice, and put thy selfe into the capacity of that mercy, as thou shalt set the least jarre between that infinite justice and mercy; It is true, it were wide with my soule, if there were any limits to that mercy; That mercy can doe any thing but be unjust; it can forgive a sinner, it cannot incourage him; forgive him upon his penitence, when he hath sinned; not incourage him in his resolution to sin: *If thou Lord shouldest marke iniquities, O Lord, who shall stand? But there is forgivenesse with thee that*

*Psal. 130.  
3, 4.*

Esa. 43. 25.

*that thou maist be feared. I know therefore whither to have my recourse, when I have offended my God; even to that throne of grace where there is plenteous redemption; free and full remission; I heare the heavenly voice of him that saith, I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins; but, I dare not offend because his grace aboundeth: justly doth the Psalmist make the use and effect of his mercy, to be our feare: we must feare him for his mercyes; and for his judgments, love him; so far am I from giving my selfe leave to sin because I have to doe with a mercifull God; as that*

that his judgements have not  
so much power to drive me,  
as his mercies have to draw  
me from my dearest finnes.  
As therefore my greatest  
finnes are not too bigge, for  
his mercy to remit, so my  
least finnes are great e-  
nough to deserve his eternall  
displeasure. He that shal come  
to be Judge at those great  
Assises, hath told us, that  
even of eve ry idle word that  
men shal speak they shal give an  
account ; What can be  
fleighter then the wind, of  
our words? and what words  
more harmelesse then those  
which have no evill quality  
in them, though no good?  
such are our idle words;  
yet even those may not passe  
without an account ; and if  
our

Mat. 12.  
36.

Rom. 2. 15.

Mat. 15.

14.

our thoughts be yet losse  
 then they; even those must  
 so try us, as either to ac-  
 cuse or excuse us; and,  
 if evill, may condemne us:  
 Think not therefore to draw  
 me into sin because it is little;  
*The wages of sin is death;*  
 here is no stint of quantities;  
 If sin be the work, death is  
 the wages; Perswade me  
 now, if thou canst, that there  
 is a little death for a little sin;  
 perswade me that there is a  
 lesser infinitenesse; and a  
 shorter eternity: til the great  
 Judge of the world reverse  
 his most just sentence, I shall  
 looke upon every sin as my  
 death, and hate thee for the  
 cause of both. But as thy  
 suggestion shall never move  
 me to take liberty to my  
 selfe



selfe of yeilding to the smallest sin; so the greatnesse of my most hainous sin, shall not daunt me whiles I rely upon an infinite mercy; even my bloodiest sinnes are expiated by the blood of my Saviour; that my all-sufficient surety hath cleared all my scores in heaven; In him I stand fully discharged of all my debts; and shall (after all thy wicked temptations) hold resolute, as not to commit the least sin, so not feare the greatest.

## VIII. T E M P T A T I O N

*What a vaine imagination is  
this, wherewith thou pleasest  
thy*

thy selfe, that thy sins are discharged in another mans person; that anothers righteousness should be thine; that thine offences should be satisfied by anothers punishment: Tush, they abuse thee that perswade thee God is angry with mankind, which he loves, and favours; or that his anger is appeased by the bloody satisfaction of a Saviour; that thou standest acquitted in heaven by that which another hath done and suffered: These are fancies not fit to find place in the heads of wise men

Repelled.

**N** Ay rather, these are blasphemies not fit to fall

fall from any but a malignant Devill: what is this but to flatter man, that thou maist sclander God? Is not the anger of a just God deservedly kindled against man for sin? Do not *our iniquities separate between us & our God?* Do not *our sins hide his face from us, that he will not hear?* Are we not all by nature the *childrẽ of wrath?* Doth not the *wrath of God come (for sin) upon the children of disobedience?* Doth not every willing sinner (after his hardnesse and impenitent heart) treasure up unto himself lest he should not have enough wrath against the day of wrath, & the revelation of the just judgment of God? why do not thy Socinian clients go about to perswade us  
(as

Esa. 59.2.

Eph. 2.3.

Eph. 5.6.

Rom. 2.5.

Iude 6.

Rom. 5:  
12:Rom. 5.  
18:

(as wel) that God is not angry with thee, though he torment thee perpetually; and hold thee in everlasting chaynes under darknesse? what proofes can we have of anger but the effects of displeasure? was it not from hence that man was driven out of Paradise? was it not from hence that both he, and we in him, were adjudged to death? as it is written, *By one man sin entred into the world, and death by sin; and so death passed upon all men, for that all men have sinned: yea, not only to a temporal death, but, By the offence of one, judgment came upon all men to condemnation.* Thou who art the dreadfull executioner knowest too wel who it is that had the

the power of death; over those who through the feare of death were all their lives long subject unto bondage. Under this wofull captivity did we lye, sold under sinne, vassals to it, and death, and thee, till that one Mediator between God and man, the man Christ Iesus was pleased to give himselfe for an *ransome* for all, that he might redeem us from all iniquity; who by his own blood entred in once into the holy place making an eternall redemption for us: Lo, it is not doctrine, and example, it is no lesse then blood, the blood of the Sonne of God shed for our redemption, that renders him a perfect Mediator, and *cleanseth us from all sin*,  
He

Heb. 2. 14,  
15.

Rom. 7:  
14:

Rom. 6:  
16:

1 Tim. 2:  
5:

Tit. 2. 14:

Heb. 9. 12

Eph. 1. 7:

1 Ioh. 1. 7.

Eph. 5. 2: He hath loved us, and hath gi-  
 ven himself for us, an offering  
 Gal. 3. 13: and a sacrifice to God for, a sweet  
 smelling savour: He hath re-  
 Col. 1. 13: deemed us from the curse of the  
 Law; from the power of dark-  
 Col. 1. 22: nes; & hath reconciled us in the  
 body of his flesh, through death  
 1 Pet. 2. 24: to present us holy, unblameable;  
 & unreprouceable in his sight,  
 He it is that bare our sins in his  
 own body on the tree, that we be-  
 ing dead to sinnes, should live  
 unto righteousness. So abun-  
 dant and cleare testimony  
 hath God beene pleased to  
 give to the infinite merit,  
 and efficacy of the bloody  
 satisfaction of his Sonne Je-  
 sus made for us, that wert  
 thou not as unmeasurably  
 impudent as malicious, thou  
 couldst not indeavour to out-  
 face

face so manifest a truth :  
Thinke not to beate mee off  
from this sure & saving hold  
by suggesting the improba-  
bility of anothers satisfacti-  
on, and obedience becom-  
ming mine; what is more fa-  
miliar then this : Our sins  
are *debts*, (so my Saviour  
hath styled them) how com-  
mon a thing is it for debts to  
be set over to anothers hand?  
how ordinary for a bond to  
be discharged by the surety?  
If the debt then be paid for  
me, and that payment accep-  
ted of the Creditor, as mine,  
how fully am I acquitted?

Mat. 6. 12.

Indeed, thou dost no other  
then slander our title; The  
righteousnesse wherby wee  
stand just before our God, is  
not meerly anothers; it is by  
G appli-

application ours; it is Christ; and Christ is ours; He is our Head, we, as members, are united to him; and by vertue of this blessed union, partake of his perfect obedience, and satisfaction: It is true, were we strangers to a Saviour, his righteousness could have no relation to us; but now that wee are incorporated into him, by a lively faith, his graces, his merits are to ours, that all thy malice cannot sever them: I, even I who sinned in the first *Adam*, have satisfied in the second: The first *Adams* sinne was mine; The second *Adam* was made sin for me; I made my selfe sinfull in the first *Adam*, and in my selfe; My Christ is made to me of God righteousness

2 Cor. 5.  
21.

1 Cor. 1.  
30.



nesse and redemption: The curse was my inheritance; Christ hath redeemed me from the curse of the Law; being made a curse for me, that I might be made the righteousness of God in him. It is thy deep envy thus to grudge unto man, the mercy of that redemption, which was not extended to thy self; but in despite of all thy snarling, and repining, wee are safe. Being justified by faith, wee have peace with God through our Lord Iesus Christ.

Gal. 3: 13:

2 Cor. 5:  
21.

Rom. 5: 1.

G<sup>2</sup> IX.

## IX. TEMPTATION

*How confidently thou buildest upon a promise; and if thou have but a word for it, make'st thy selfe sure of any blessing: whereas thou maist know, that many of those promises, which thou accountest sacred and divine, have shrunk in the performance; How hath God promised deliverance to those that trust in him, yet how many of his faithfull-est servants have miscarried? what liberall promises hath he made of provision for those that wait upon him, yet how many of them have miserably perished in want?*

*Repelled.*

**B** Laspheinous spirit; that which is thine own guise thou

thou art ever apt to impure  
unto the holy one of *Israel* ;  
It is indeed thy manner to  
draw on thy clients with  
golden promises of life,  
wealth, honour, and to say  
(as once to my Saviour) *All*  
*these will I give thee*, when  
thou neither mean'st, nor  
canst give any thing but mi-  
sery and torment. As for my  
God, whom thou wickedly  
slandereſt, his juſt title is,  
*Holy, and true*: his promiſes  
are *Amen*, as himſelf: Thy  
*Balaam* could let fall ſo much  
truth, that *God is not a man*  
*that he ſhould lie*, nor *the*  
*ſonne of man that he ſhould*  
*repent*; Hath he ſaid, and  
ſhall he not do it; or hath he  
ſpoken, and ſhall he not  
make it good? Caſt thine

know

G 3

eyes

Rev. 6. 10.  
2 Cor. 1.  
20.  
Revel. 1.  
Numb.  
23. 10.

Josh. 23.  
14.

1 King.  
8. 56.

eyes back upon his dealings with his Israel, a people unthankfull enough : and deny, if thou canst, how punctuall he was in all his proceedings with them : Heare old Joshua, now towards his parting, professe : Behold, this day I am going the way of all flesh, & ye know in your hearts, & in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you, all are come to passe unto you, and not one thing hath failed thereof ; Heare the same truth attested many ages after by the wisest King ; Blessed be the Lord (saith he) that hath given rest unto his people Israel, according to all that he promised : There hath not failed one word

word of all his good promise, which he promised by the hand of *Moses* his servant. And lest thou shouldst cavil that perhaps God takes greater liberty to himself in matter of his promises under the Gospel, then he formerly did under the Law; Let me challenge thy malice to instance in any one absolute promise, which God hath made since the beginning of the world unto this day, which he hath failed to performe; It is not, I grant, uneasie to name divers conditionate ingagements, both of favours, and judgements, wherein God hath been pleased to vary from his former intimations; and such alteration doth full-well consist

with the infinite wisdom, mercy, and justice of the Almighty, for where the condition required, is not performed by man, how just is it with God either to withhold a favour, or to inflict a judgement; or, where he sees that an outward blessing promised (such a disposition of the soul as it may meet withall) may turn to our prejudice, and to our spirituall losse, how is it other then mercy to withdraw it? and in stead thereof to gratifie us with a greater blessing undesired? In all which, even our own reason is able to justifie the Almighty; for can we think God should be so obliged to us, as to force favours upon us, when we will needs

needs render our selves incapable of them ? or so tied up to the punctuality of a promise, as that he may not exchange it for a better ?

The former was *Eli's* case who received this message from the man of God sent to him for that purpose: *The Lord God of Israel saith, I said indeed that thy house, and the house of thy father should walk before me for ever ; but now the Lord saith ; Be it far from me ; for them that honour me I will honour, and they that despise me shall be lightly esteemed.*

God meant the honour of the Priesthood to the family of *Eli* ; but what ? was it in so absolute termes, that how ever they dishonored God, yet God was bound to

G 5 honour

1 Sam. 2.  
30.

Jer. 18. 7,

8,

honour them? All these promises of outward favours do never other then suppose an answerable capacity in the receiver; like as the menaces of judgement (how ever they sound) do still intend the favourable exception of a timely prevention by a serious repentance. And though there be no expresse mention of such condition in the promises and threatnings of the Almighty: yet it is enough that he hath once for all made knowne his holy intentions to this purpose by his Prophet; *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation against whom I have pronounced,*



pronounced, turn from their evil; I will repent of the evil that I thought to do unto them; And, at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

. 9.

10.

The message of Hezekiah's death, and Nimiveh's destruction was, in the letter, absolute, but in the sense and intention, conditionate; with such holy and just reservations are all the promises and threats of the Almighty in these temporall regards; whiles they alter therefore, he changeth not; but for his spirituall ingagements, that  
word

Pfal. 89.  
33, 34.

Pfal. 77.

7,

8,

9,

10.

word of his shall stand everlastingly, *I will not suffer my faithfulness to faile; My covenant will I not break, nor alter the thing that is gone out of my mouth:* Indeed this is the Tentation, wherewith thou hast formerly set some prime Saints of God, very hard: How doth the holy Psalmist hereupon break out into a dangerous passion? *Will the Lord cast off for ever? and will be favorable no more? Is his mercy clean gone for ever? doth his promise faile for evermore? hath God forgotten to be gracious? hath he shut up his tender mercies in displeasure?* Lo, the man was even falling, yet happily recovers his feet; *And I said, this is mine infirmity; thine infirmity sure.*

sure enough (O *Asaph*) to make question of the veracity and unfailableness of the sure mercies, and promises of the God of truth: Well was it for thee, that thy God, not taking advantage of thy weaknesse, puts forth his gracious hand, and staies thee with the seasonable consideration of the years of the right hand of the most high; with the remembrance of the works of the Lord, and of his wonders of old; these were enough to teach thee the omnipotent power, the never-failing mercy of thy maker and redeemer. In no other plight through the impetuoussnesse of this temptation was the man after Gods owne heart, whiles he  
cried

v. 11.

Psal. 116:

10, 11,

v. 10,

12,

cried out; *I was greatly afflicted, I said in my haste all men are liars*; the men that he misdoubted were surely no other then Gods prophets, who had foretold him his future prosperity, & peaceable settlement in the throne; these (upon the cross occurrences he met with) is he ready to censure as lyers, and through their sides, what doth he but strike at him that sent them? But the word was not spoke in more haste, then it was retracted; *I believed, therefore I spake*; and the sense of mercies doth so overtake the sense of his sufferings, that now he takes more care what to retribute to God for his bounty, then he did before how to receive it, & pitches him-

himselfe upon that firme  
ground of all comfort, *Oh*  
*Lord, truly I am thy servant,*  
*I am thy servant, and the son*  
*of thy handmaid; Thou hast*  
*loosed my bonds.* Here shall  
I stay my soul against all thy  
suggestions of distrust, O  
thou malicious enemy of  
mankind; building my self  
upon that steddy rock of  
Israel, whose word is, *I am*  
*Jebovah, I change not.*

16.

Thou tel'st me of deliveran-  
ces promised, yet ending in  
utter mis-carriages; of pro-  
visions vanished into want:  
Why dost thou not tell me  
that even good men die?  
These promises of earthly  
favours to the godly declare  
to us the ordinary course,  
that God pleaseth to hold in  
the

the dispensation of his blessings : which he so ordereth, as that generally they are the Lot of his faithfull ones, for the encouragement and reward of their services ; and contrarily his judgements befall his enemies, in part of payment ; But yet the great God, who is a most free agent, holds fit to leave himselfe at such liberty, as that sometimes for his own most holy purposes , hee may change the scene : which yet he never doth, but to the advantage of his owne ; so as the oppressions & wrongs which are done to them, turn favours ; The Hermite in the story could thank the thiese that rob'd him of his provision, for that he helpt him

him; so much the sooner to his journies end; and indeed, if being stripped of our earthly goods, we be stored with spirituall riches; if whiles the outward man perissheth, the inward man be renewed in us; if for a little bootlesse honour here, we be advanced to an immortall glory; if we have exchanged a short and miserable life, for a life eternally blessed; finally if we lose earth, and win heaven, what cause have we to be other then thankfull? whereto we have reason to adde, that in all these gracious promises of temporall mercies, there is ever to be understood the exception of expedient castigation, and the meet portage of the Crosse;

Crosse, which were it not to be supplied, Gods children should want one of the greatest proofs of his fatherly love towards them: which they can read even written in their own blood; and can blesse God in killing them for a present blessednesse. So as after all thy malice, Gods promises are holy, his performances certain, his judgments just, his servants happy.

#### X. TEMPTATION

*Thou art more nice then needs;  
 Your preachers are too strait-  
 laced in their opinions, and  
 make the way to heaven nar-  
 rower then God ever meant*

*it;*



we it; Tush, man, thou maist be  
saved in any religion: Is  
it likely that God will be so  
cruell, as to cast away all the  
world of men in the severall  
varieties of their professi-  
ons, and save only one poor  
handfull of reformed Chri-  
stians? Away with these  
scruples; A generall belief,  
and a good meaning will  
serve to bring thee to hea-  
ven, without these busie dis-  
quisitions of the Articles of  
faith.

## Repelled.

**I**T is not for good that  
thou makest such liberall  
tenders to my soule; thou  
well know'st how ready  
mans nature is to lay hold  
on any just liberty that may  
be

Mat. 7. 13.

be allowed him; and how repiningly it stoops to a restraint; but this which thou craftily suggestest to mee (wicked spirit) is not liberty, it is licentiousnesse: Thou tell'st me the way to heaven is as wide as the world; but the spirit of truth hath taught me, *that strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it*: I know there is but one truth, and one life, and one way to that life; and I know who it was that said, *I am the way, the truth, and the life*. He who is one of these, is all; My Saviour who is life, the end of that way, is likewise the way that leads unto that end; neither is there any way

way to heaven but he; All that is besides him, is by-pathes and error; And if any Teacher shall enlarge, or straiten this way Christ, let him be accursed. And if any Teacher shall presume to chalk out any other way then Christ, let him be accursed; Tell not me therefore of the multitudes of men, and varieties of religions that there are in the world; If there were as many worlds as men, and every of those men in those worlds, were severed in religion; yet, I tell thee, there is but one heaven, and but one gate to that heaven, and but one way to that gate; and that one gate, and way, is Christ; without whom there-

therefore there can be no entrance. It is thy blasphemy to charge cruelty upon God, if he do not (that, whereof thou wouldst most complaine, as the greatest loser) see heaven open on all sides to whatsoever comers. Even that God and Saviour, which possesseth and disposeth it, hath told us of a strait gate, and a narrow way, and few passagers. In vaine dost thou move me to affect to be more charitable then my redeemer. He best knows what he hath to do with that mankind, for whom he hath paid so dear a price; Yet, to stop thy wicked mouth, that way, which in comparison of the broad world is narrow, in it selfe

selfe hath a comfortable latitude; Christ extendeth himselfe largely to a world of believers: This way lies open to all; no nation, no person under heaven is excluded from walking in it; Yet all are invited by the voice of the Gospel to tread in it; and whosoever walks in it with a right foot, is accepted to salvation.

How far it may please my Saviour to communicate himselfe to men, in an implicite way of heliefe; and what place those generall and involved apprehensions of the redeemer may find for mercy, at the hands of God, he only knows that shall judge: this I am sure of, that without this Saviour, there can be

A&amp;.10.

35.

1 Joh. 5.

12:

be no saluation; That in e-  
 very nation he that feareth  
 God; and worketh righteous-  
 ness is accepted with him;  
 That he that hath the Son; hath  
 life; and he that hath not the  
 Son hath not life.

As therefore we do justly  
 abhor that wild scope of all  
 religions; which thou sug-  
 gested; so we do willingly  
 admit a large scope in one  
 true religion; so large as the  
 author of it hath thought  
 good to allow. For we have  
 not to do with a God that  
 stands upon curiosities of  
 beliefs; or that, upon pain  
 of damnation, requires of e-  
 very believer an exquisite  
 perfection of judgment, con-  
 cerning every capillar veyne  
 of Theologicall truth; it is  
 ed enough

enough for him, if we be  
 right for the main substance  
 of the body. He doth not  
 call rigorously for every  
 stone in the battlements, if  
 sufficeeth for the capacity of  
 our salvation, if the founda-  
 tion be hold in fire. It is thy  
 slander therefore that wee  
 confine Truth; and blessed-  
 nesse to a corner of Refor-  
 med Christians; no; wee  
 seek and find it every where,  
 where God hath a Church;  
 and Gods Church we know  
 to be Universal. Let them  
 be Assassines, Gophnes, Ar-  
 menians, Georgians, Jacob-  
 bites, or what ever names  
 either slander or distinction  
 hath put upon them; if they  
 hold the foundation firme  
 howsoever disgracefully  
 built

1 Cor. 3.

25.

Revel. 21.

12.

1 Cor. 3.

12.

Revel. 21.

12.

built upon with wood, hay,  
 stubble, we hold them  
 Christs, we hold them ours.  
 Hence it is, that the new Je-  
 rusalem is for her beauty, and  
 uniformity set forth with  
 12 precious gates, (though  
 for use and substance, one)  
 for that from all coasts of  
 heaven there is free access  
 to the Church of Christ, and  
 in him to life and glory.  
 He who is the Truth and  
 the life hath said, *Thou shalt  
 know him whom thou hast sent.* This  
 knowledge which is our  
 way to life, is not attained  
 of all; some have  
 greater light, and deeper in-  
 sight into it than others.  
 That mercy which deceives  
 of the least degree of the true  
 blind

H

ap-



apprehension of Christ, hath not promised to dispense with the wilfull neglect of those who might know him more clearly, more exactly : Let those carelesse soules, therefore, which stand indifferent betwixt life and death, upon thy perswasion, content themselves with good meanings, and generalities of beliefe, but for me I shall labour to furnish my self with all requisite truths; *and above all shall aspire towards the excellency of the knowledge of my Lord Iesus Christ; that I may know him, and the power of his resurrection; and the fellowship of his sufferings.*

Philipp. 3.  
8, 10.

apprehension of Christ's blood  
 not promised to all  
 with the willful neglect of  
 those who might know him  
 more clearly, more exactly  
 let those careless souls  
 therefore, which stand in  
 different between life and  
 death, upon thy bow-  
 on, content themselves with  
 good-morning, and gener-  
 alities of beliefs, but for me  
 I shall labour to furnish my  
 self with all requisite truths  
 and above all shall aspire to  
 reach the excellency of the  
 knowledge of my Lord Jesus  
 Christ; that I may know him  
 and the power of his resurrection  
 on, and the fellowship of his  
 suffering.

TEMPTATIONS  
REPELLED.

---

The second *Decade*.

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*Temptations*  
— of —  
*Discouragement.*

TEMPTATIONS

REFELL'D

The second Decade

Perpetration

of

Disobedience

## II. DECADE.

## T E M P T A T I O N

Were it for some few sins of ignorance, or infirmity, thou might'st hope to find place for mercy: but thy sins are, as for multitude innumerable, so for quality, heinous, presumptuous, unpardonable: with what face canst thou look up to heaven and expect remission from a just God?

## Repelled:

**Y**en with the face of an humble penitent, justly confounded in himself, in the sense of his owne vilenesse, but awfully

confident in a promised mercy: Malicious tempter; how like thou art to thy selfe: when thou wouldst draw me on to my sins; then, how small, sleight, harmlesse, plausible they were? now thou hast fetch't me in, to the guilt of those foule offences, they are no lesse then deadly, and irreparable. May I but keep within the verge of mercy, thou canst not more aggravate my wickednesse against me, then I do against my selfe; thou canst not be more ready to accuse, then I to judge and condemn my selfe; Oh me, the wretchedest of all creatures, how do I hate my selfe for mine abominable sins; done with so high a hand, against such

a Majesty, after such light of knowledge, such enforcements of warning, such in-dearments of mercy, such re-laxations of spirit, such check of conscience; what lesse then hell have I deserved from that infinite justice? Thou canst not write more bitter things against me, then I can plead against my owne soule; But when thou hast cast up all thy venome; and when I have passed the heaviest sentence against my selfe, I, who am in my selfe utterly lost, and forfeited to eternall death, in despite of the gates of hell shall live, and am safe, in my Almighty, and ever-blessed Saviour who hath conquered Death and hell for

H 5

me.

me. Set thou me against my  
felfe; I shall set my Saviour  
against thee; urge thou my  
debts, I shew his full acquit-  
tance: Sue thou my bonds,  
I shall exhibit them can-  
cell'd, and nayled to his  
crosse: presse thou my hor-  
rible crimes, I plead a par-  
don sealed in heaven: Thou  
tell'st me of the multitude,  
and hainousnesse of my sins,  
I tell thee of an infinite mer-  
cy; and what are numbers  
and magnitudes to the infi-  
nite? To an illimited power  
what difference is there be-  
twixt a mountaine and an  
ant-heape? berwixt one and  
a million? were my sins a  
thousand times more and  
worfe then they are, there is  
worth abundantly enough in  
every



every drop of that precious blood which was shed for my redemption, to expiate them: Know, O tempter, that I have to doe with a mercy which can dye my scarlet sins, white as snow; & make my crimson, as wool; whose grace is so boundlesse, that if thou thy selfe hadst, upon thy fall, been capable of repentance, thou hadst not everlastingly perished; *The Lord is gracious, and full of compassion, slow to anger, and of great mercy; The Lord is good to all; and his tender mercies are over all his works; And if there be a sin of man unpardonable, it is not for the insufficiency of grace to forgive it, but for the incapacity of the subject that should receive remission.* Thou

Esa. i. 18.

Psal. 145.  
8,

9,

1 Tim. 1.  
15.

Thou feel'st thy paine,  
and losse, wherefore it was  
that the eternall sonne of God,  
Jesus Christ, came into the  
world; Even to save sinners!  
and if my owne heart shall  
conspire with thee to accuse  
me as the chiefe of those sin-  
ners, my repentance gives  
me so much the more claim,  
and interest in his blessed re-  
demption: Let me be the  
most laden with the chaines  
of my captivity, so I may  
have the greatest share in  
that all-sufficient ransom.

And if thou who art the  
true fiery serpent in this mi-  
serable wilderness, hast by  
sin stung my soul to death;  
let me (as I do) with peni-  
tent and faithfull eyes but  
look up to that brazen ser-  
pent

penie which is lift up far a-  
bove all heavens, thy poyson  
cannot kill, cannot hurt me.

It is the word of eternall  
truth, which cannot faile us;  
if we confesse our sins, he is  
faithfull and iust to forgive  
us our sins, and to cleanse us  
from all unrighteousnesse.

1 Joh. I, 9.

Lo, here, not mercy only,  
but justice on my side; The  
spirit of God saith not only,  
if we confesse our sins, he is  
mercifull to forgive our sins,  
as he elsewhere speaks by the  
pen of Salomon: but more;  
he is faithfull and iust to for-  
give our sins; Our weaknesse  
and ignorance is wont to flie  
from the justice of our God,  
unto his mercy; What can  
we feare, when his very ju-  
stice yeilds remission? That  
justice

Proverb.  
28: 13.

justice relates to his gracious  
 promise of pardon to the pe-  
 nitent; whiles I do truly re-  
 pent therefore, his very ju-  
 stice necessarily infers mer-  
 cy, and that mercy forgive-  
 nesse: Think not therefore,  
 O thou malicious spirit, to  
 affright me with the menti-  
 on of Divine Justice; No  
 were me if God were not as  
 just, as mercifull; yea if he  
 were not therefore mercifull  
 because he is just; mercifull  
 in giving me repentance, just  
 in vouchsafing me the pro-  
 mised mercy and forgive-  
 nesse; upon the repentance  
 which he hath given me.

After all thy hainous exag-  
 gerations of my guilt, it is not  
 the quality of the sin, but the  
 disposition of the sinner that  
 damns

damns the soule; If we compare the offensive acts of a *David*, and a *Saul*, it is not easie to judge whether were more foul; thou which stirred'st them up both to those odious finnes, made'st account of an equal advantage against both; but thine ayne failed thee; the humble and true penitence of the one saved him out of thy hands, the obdurednesse, and false-heartednesse of the other gave him up, as a prey to thy malice; It is enough for me that though I had not the grace to avoid my finnes, yet I have the grace to hate and bewaile them; that good spirit which thought not good to restraine me from sinning, hath beene graciously

ously pleased to humble me  
for sinning. Yea such is the  
infinite goodnesse of my  
God to my poor soule; that  
those sins which thou hast  
drawn me into; with an in-  
tent of my utmost prejudice,  
and damnation; are happily  
turned; through his grace,  
unto my greatest advantage;  
for had it not been for these  
my sinfull miscarriages, had  
I ever attained to so cleare  
a sight of my owne frailty  
and wretchednesse? so deep  
a contrition of soule? so re-  
all experience of temptati-  
on? so hearty detestation  
of sin? so such tenderhess of  
heart? so such awe of offen-  
ding? so fervent zeale of o-  
bedience? so sweet a sense  
of mercy? so thankfull re-  
cognition

cognition of deliverance?  
What hast thou now gained, O thou wicked spirit, by thy prevalent temptations? What Trophies hast thou cause to erect for thy victory and my foyle? Couldst thou have won me to a trade of sinning, to a resolution in evill, to a pleasure as in the commission, so in the memory of my sin, to a glorying in wickednesse, & then mightst have taken the advantage of snatching mee away in a state of unrepentance, thou mightst have had just cause to triumph in thy prey; but now, that it hath pleased my God to shew me so much mercy, as to check me in my evill way, to work in me an abhorring of my sin, and of  
my

my selfe for it, and to pull  
me out of thy clutches, by a  
true and seasonable repen-  
tance, thou hast lost a soule,  
and I have found a saviour;  
Thou maist upbraid me with  
the foulness of my sins, I  
shall blesse God for their im-  
provement.

## II. T E M P T A T I O N

Alas, poore man, how willing  
thou art to make thy selfe  
believe that thou hast truly  
repented; whereas, this is  
nothing but some dump of  
Melancholy; or some relen-  
ting of nature after too  
much expence of spirits, or  
some irksome discontentment  
after a satiety and wearinesse  
of pleasure, or some slavish  
sinking in upon the expe-  
ctation



visitation of a lath; true peni-  
 tence is a spirituall business;  
 an effect of that grace which  
 was never incident into thy  
 bosome would him to be  
 Repelled.

**M**alicious tempter, it is  
 my no small happinesse  
 that thou art not admitted to  
 keep the key of my heart; or  
 to look into my brest, to see  
 what is in my bosome; and  
 therefore thou canst not, out  
 of knowledge, passe any cen-  
 sure of my inward dispositi-  
 ons; onely wilt be sure to  
 suggest the worst; which the  
 falser it is, the better doth it  
 become the father of lies;  
 But that good spirit which  
 hath wrought true repen-  
 tance in my heart, witness-  
 eth,

seth, together with my heart, the truth of my repentance. Canst thou hope to perswade me, that I do belie, or mis-know my own grief? Do not I feele this heart of mine bleed with a true inward remorse for my sinnes? Have I not poured out many hearty sighs, and tears for mine offences? Do I not ever looke backe upon them with a vehement loathing and detestation? Have I not with much anguish of soule confessed them before the face of that God whom I have provoked?

Think not now to choke me with a *Cain*, or *Saul*, or *Judas*, which did more, and repented not; & to fasten upon me a worldly sorrow that worketh

worketh Death; No wicked one, after all thy depravations, this grief of mine looks with a farte other face then theirs, and is no other then a *Godly sorrow working repentance to salvation, not to bare-pented of*; theirs was out of the horror of punishment, mine out of the sense of displeasure, theirs for the doom and execution of a severe Judge, mine for the frownes of an offended father; theirs attended with a woful despair, mine with a weeping confidence; theirs a preface to Hell, mine an introduction to salvation. And since thou wilt needs disparage, and mis-call this godly disposition of mine; Lo, I challenge this envie of thine to call

2 Cor. 7.

10.

.11

7. 10. 2  
I Cor. 7:  
II.

call it to the Test, and to examine it thoroughly whether it agree not with those unsaying rules of the Symptomes and effects of the sorrow, which is according to God: Hath not here been a true carefulnesse; as to be freed and acquitted from the present guilt of my sin, to keep my soul unspotted for the future; both to work my peace with my God, and to continue it: Hath not my heart earnestly laboured to cleare it selfe before God, not with shuffling excuses, and flattering mitigations, but by humble and sincere confessions of my owne vilenesse: Hath not my breast been up with an angry indignation at my sinfull miscarriages?

damages? Have I not for-  
only rated my selfe, for gi-  
ving way to thy wicked  
temptations? Have I not  
trembled, not only at the  
apprehension of my owne  
danger by sin, but at the very  
suggestion of the like of-  
fence? Have I not been kept  
in awe with the jealous  
fears of my miserable frail-  
ties, lest I should be againe  
enslaved in thy malicious  
gins? Have I not felt in  
my selfe a fervent desire to  
have all things to stand  
right, in the recovered fa-  
vour of my God, and to be  
strengthened in the inner man  
with a further increase of  
grace, for the preventing of  
future sins, and giving more  
glory to my God, and Sav-  
our?

our?

one? Hath not my heart  
 within me burn'd with so  
 much more zeale to the ho-  
 nour and service of that Ma-  
 jesty which I have offended,  
 as I have more dishonoured  
 him by my offence? hath it  
 not been inflamed with just  
 displeasure at my selfe, and  
 all the instruments & means  
 of my mis-leading? Lastly  
 have I not false soule upon  
 my selfe for so easie a sedu-  
 ction? have I not chastised  
 my selfe with sharp reproofs?  
 have I not held my appetite  
 short, and upon these very  
 grounds punished it with a  
 deniall of lawfull conten-  
 ments? have I not thereup-  
 on tasked my selfe with the  
 harder duties of obedience?  
 and doe I not now resolve  
 and

and carefully indeavour to walke conscionably in all the wayes of God; Maligne therefore how thou wilt, my repentance stands firme against all thy detractions, and is not more impugned by thee on earth, then it is accepted in heaven.

### III. TEMPTATION

*Thou hast small reason to bear thy self upon thy repentance; it is too slight; seconded with too many relapses, too late, to yeild any true comfort to thy soule*

*Repelled.*

**N**Or thus can I be discouraged by thee, malicious  
I spirit;

Luke 23.  
41.

spirit; The mercy of my  
God hath not let any sin to  
the allowed measure of re-  
pentance; Where hath he  
ever said; Thus farre shall  
thy penitence come, else it  
shall not be accepted: It is  
truth that he calls for, not  
measure; That happy thief,  
whom my dying Saviour  
rescued out of thy hands,  
gave no other prooffe of his  
repentance, but, *We are just-  
ly here; and receive due re-  
ward of our deeds;* yet was  
admitted to attend his Re-  
deemer from his Crosse to  
his Paradise.

Neither do we heare any  
words from penitent *David*  
after his foule crimes, but,  
*I have sinned;* Nor that any  
true penitent can be afraid  
of



of too much compunction  
of heart; and is ready to dry  
up his teares too soone; ra-  
ther pleasing himselfe with  
the continuance and paine of  
his own smart; but that our  
indulgent father, who takes  
no pleasure in our misery, is  
apt to wipe away the reares  
from our eyes, contenting  
himself only with the syn-  
neresse, not the extremity of  
our contrition: Thy malice  
is altogether for extreame;  
either a wild security, or an  
utter desperation; that holy  
and mercifull Spirit, who is  
a professed lover of man-  
kind; is ever for the meane;  
so hating our carelesnesse  
that he will not suffer us to  
want the exercises of a due  
humiliation; so abhorring  
I 2 despair,

despaire, that he abides not to have us driven to the brinke of that fearfull precipice. As for my repentance, therfore it is enough for me that it is sound, and serious for the substance; yet, withall, (thanks be to that good Spirit that wrought it) it is graciously approveable even for the measure; I have heartily mourned for my finnes, though I pined not away with sorrow; I have broken my sleep for them, though I have not watered my couch with my teares; and, next to thy selfe, I have hated them most: I have beaten my brest, though I have not rent my heart; and what would I not have done, or given that I had not sinned? Tell not me

me that some worldly crosses have gone nearer to my heart, then my sins ; and that I have spent more teares upon the losse of a sonne, then the displeasure of my heavenly father ; The father of mercies will not measure our repentance by these crooked lines of thine ; he knows the flesh and bloud we are made of ; and therefore expects not we should have so quick a sense of our spirituall, as of our bodily affliction ; it contentes him that we set a valuation of his favour, above all earthly things ; and esteeme his offence the greatest of all evils that can befall us : and of this judgement and affection it is not in thy power to bereave my soule.

As for my relapses ; I confesse them with sorrow and shame : I know their danger ; and (had I not to do with an infinite mercy) their deadli- nesse : Yet after all my con- fusion of face, and thine en- forcement of justice, my soul is safe ; for upon those peri- lous recidivations my hear- ty repentance hath made my peace ; The long-suffering God, whom I have offended, hath set no limits to his re- mission : After ten miracu- lous signes in *Egypt*, his *Is- rael* tempted him no lesse then ten times in the wilder- nesse, yet his mercy forbore them : not rewarding their reiterated sin with deserved vengeance ; Hath not that gracious Saviour of mankind charged

Numb. 14.  
22.

charged us to forgive our of-  
fending brother no lesse then  
seventy times seven times ;  
and what proportion is there  
between our mercy, and his ?  
Could'st thou charge mee  
with encouraging my selfe  
to continue my sin upon this  
presumption of pardon, thou  
hadst cause to boast of the  
advantage, but now that my  
remorse hath been sincere,  
and my falls weak, my God  
will not withhold mercy  
from his penitent, that hath  
not only *confessed* but *for-  
saken* his sin.

Mat. 18.  
22.

Prov. 28.  
13.

As for the late season of  
my repentance, I confesse I  
have highly wronged and  
bazardeed my soule in the  
delay of so often required,  
and so often purposed a

I 4 worke :

worke ; and given thee faire  
advantages against my selfe,  
by so dangerous a neglect ;  
but blessed be my God that  
he suffer'd not these advan-  
tages to be taken ; I had been  
utterly lost, if thou hadst sur-  
prized me in my impeni-  
tence : but now, I can look  
back upon my perill well  
passed, and defie thy malice :  
No time can be prejudiciall  
to the king of heaven ; no  
season can be any barre ei-  
ther to our conversion, or  
his mercifull acceptance : It  
is true, that latenesse gives  
shrewd suspitions of the  
truth of repentance ; but  
where our repentance is  
true, it cannot come too late.  
Object this to some formall  
soules, that having lavisht  
out

out the whole course of their lives in wilfull sensuality & profanenesse, thinke to make an abundant amends for all, on their death-beds with a fashionable, *Lord have mercy*; These whom thou hast mockt and drawn on with a stupid security all their days, may well be upbraided by thee, with the irrecoverable delay of what they have not grace to seek; but that soule which is truly touched with the sense of his sin; and in an humble contrition makes his addresse to God, and interposes Christ betwixt God and it selfe, is in vain scarred with delay; and finds that his God makes no difference of honres. Do I not see the Prodigall in the Gospel,

I 5

after

Luke 15.  
14, 15, &c.

after he had run himself  
quite out of breath & means,  
yet at the last cast, returning,  
and accepted: I do not hear  
his father austere say, Nay,  
unthrift, hadst thou come  
whiles thou hadst some bags  
left, I should have welcomed  
thy returne as an argument  
of some grace, and love: but  
now that thou hast spent all;  
and necessary, nor affection  
drives thee home, keep off,  
and starve; but the good old  
man runs, and meets him;  
and falls on his neck and kis-  
ses him, and calls for the best  
robe, and the fatted calfe:  
Thus, thus deals our heaven-  
ly Father with us wretched  
sinners; if after all remedies  
vainly sought, and all graci-  
ous opportunities carelessly  
neglected,





Ecclef. 9. 2.

by these outward events ?  
 Hath not the Spirit of Truth  
 taught me that in these exter-  
 nall matters; *All things come*  
*alike to all; there is one event to*  
*the righteous and to the wic-*  
*ked; to the good and cleane,*  
*and to the unclean; to him*  
*that sacrificeth, and to him*  
*that sacrificeth not; as is the*  
*good, so is the sinner; & he that*  
*sweareth, as he that feareth an*  
*Oath :* But if there were a-  
 ny judgement to be passed  
 upon these grounds, the ad-  
 vantage is mine; I smart,  
 yea I bleed under the hand  
 of my heavenly father; *Whom*  
*the Lord loveth he chasteneth;*  
*and scourgeth every son whom*  
*he receiveth :* Lo, there can-  
 not be so much paine in the  
 stripes, as there is comfort in  
 the

Heb. 12. 6.

the love of him that layes  
them on; He were not my  
father if he whipt me not;  
Truth hath said it, *If ye be  
without chastisements, ye are  
bastards, and not sonnes*: He  
cannot but love me, whiles  
he is my father: and let him  
fetch bloud on me, so he love  
me: After all thy malice, let  
me be a bleeding son to such  
a father; whiles thy base-  
borne children enjoy their  
ease.

Heb. 12.9.

Impudent tempter, how  
canst thou from my suffe-  
rings argue Gods disfavour,  
when thou knowest that he  
whom God loved best, suf-  
fered most? The eternall  
Sonne of his love, that could  
truly say, *I and the Father  
are one*, indured more from  
the

Ed. 3. 3. H

4.

5.

6.

the hand of that his heavenly  
 ly Father then all the whole  
 world of mankind was ca-  
 pable to suffer. Surely he hath  
 borne our griefs, and carried  
 our sorrows. He was wounded  
 for our transgressions, he was  
 bruised for our iniquities: the  
 chastisements of our pence were  
 upon him: the Lord hath laid  
 on him the iniquities of us all.  
 What poore flea-bitings are  
 those that I am afflicted with,  
 in respect of those torments  
 which the Sonne of God un-  
 derwent for me?  
 Thou that sawest the  
 bloody sweat of his agony,  
 the cruell tortures of his cru-  
 cifixion, the pangs of worse  
 then death, the sense of his  
 Fathers wrath, & our curse,  
 dost thou move me, whom  
 he

he hath bought with so dear a price, to murmur, and re-  
coyle upon divine provi-  
dence for a petty affliction?

Besides, this is the load which my blessed Saviour hath with his owne hands laid upon my shoulders; If

~~any man will come after me, let him deny himselfe and take up his crosse daily, and follow me.~~

Lo, every Crosse is not Christs: each man hath a crosse of his owne, and this crosse he may not think to tread upon, but he must take up; and not once perhaps in his life, but daily, and with that weight on his neck he must follow the Lord of life, not to his *Tabor* only, but to his *Calgotha*. And thus following him on earth, he shall

Mat. 23.  
24.

Luk. 9. 23.

Mat. 16.

24.

Mar. 8. 34.

2 Tim. 2.  
12.

shall surely overtake him in heaven; for if we suffer with him, we shall also reigne with him.

It is still thy policy, O thou envious Spirit, to fill mine eyes with the crosse, and to represent nothing to my thoughts, but the horror and paine of suffering, that so thou may'st drive me to a languishing dejectednesse of spirit, and despaire of mercy; But my God hath raised and directed mine eyes to a better prospect, quite beyond thine, which is a crowne of glory. I see that ready to be set upon my head after my strife, and victory, which were more then enough to make amends for an hell upon earth: In vaine should I hope

hope to obtaine it without a conflict; how should I overcome if I strive not? These struglings are the way to a conquest; After all these assaults the foyle shall bee thine, and mine shall be the glory and triumph; The God of Truth hath said it: *Be faithfull to the death, and I will give thee a crown of life.*

Thine advantage lies in the way, mine in the end; the way of affliction is rugged, deep, stiffe, dangerous; the end is faire, and greene, and strewed with flowers; *No chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards, it yeeldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

What

Heb. 12.  
11.

Rom. 8. 18.

What if I be in paine here  
for a while? The sufferings  
of this present time are not  
worthy to be compared with the  
glory which shall be revealed  
in us.

Jam. 1. 4.

It is thy malicioufnesse  
that would make the affli-  
ction of my body the bane of  
my soule: but if the fault be  
not mine, that which thou  
intendest for a poyson shall  
proove a cordiall: Let patience  
haue her perfect work, and I  
am happy in my sufferings:

2 Cor. 4.  
17.2x dH  
.14

For our light affliction, which  
is but for a moment, worketh  
for us a farre more exceeding,  
and eternall weight of glory:  
For it doth not only admi of  
glory, but it worketh it for us;  
for as we are infinitely more  
beholden to our paine, then

and W

10



to our ease; and have reason  
not onely to be well apayd,  
but to rejoyce in tribulations;  
knowing, *That Tribulation*  
*worketh patience, and patience*  
*experience, & experience hope;*  
*and hope maketh not ashamed.*

Rom. 5.3.

Tell mee if thou canst,  
which of those Saints that  
are now shining bright in  
their heaven, hath got thi-  
ther un-afflicted? How ma-  
ny of those blessed ones have  
indured more, then my God  
wil allow thee to inflict upon  
my weaknesse? Some more,  
and some lesse sorrowes; all  
some, yea many: so true is  
that word of the chosen ves-  
sell, *That through much tri-*  
*bulation we must enter into the*  
*kingdome of God.*

Act. 14. 22.

By this then I see that I  
am

am in my right way to that  
blessednesse I am travelling  
towards; Did I find my self  
in the smooth, pleasant and  
flowry path of carnall ease  
and contentment; I should  
have just reason to think my  
selfe quite out of that happy  
road; Now I know I am  
going directly towards my  
home; the abiding City  
which is above; So far there-  
fore are my sufferings from  
arguing me miserable, that  
I could not be happy if I  
suffered not.

V. TEMP-

**V. TEMPTATION**  
*Foolish man, how vainly dost  
thou flatter thy selfe in cal-  
ling that a chastisement,  
which God intends for a  
judgment; in mistaking that  
for a rod of fatherly corre-  
ction, which God laies on  
as a scourge of just anger,  
and punishment.*

*Repelled.*

**I**T is thy maliciousnesse, O  
thou wicked spirit, ever to  
mis-interpret Gods actions;  
and to slander the footsteps  
of the Almighty; But not-  
withstanding all thy mis-  
chievous suggestions, I can  
read mercy, and favour in  
my affliction; neither shall  
it be in the power of thy  
temptation

temptation to put me out of this just construction of my sufferings; For, what? Is it the measure of my smart that should argue Gods displeasure? How many of Gods dearlings on earth have indured more? What say'st thou to the man, with whom the Almighty did once challenge and foyle thee, the great patterne of patience; was not his calamity as much beyond mine, as my graces are short of his? Dost thou not heare the man after Gods owne heart say, *Lord, remember David and all his troubles?* Dost thou not hear the chosen vessell who was rapt up into the third heaven, complaine, *We are troubled on every side, yet not distressed;*

2 Cor. 4. 8.

pressed, perplexed, but not in  
 despair; persecuted, but not  
 forsaken; cast down, but not  
 destroyed. Of the Jews five  
 times received I forty stripes  
 save one; Thrice was I beaten  
 with rods; once was I stoned;  
 thrice I suffered shipwreck; a  
 night and a day I have been in  
 the deep; In journeying often,  
 in perils of waters, in perils of  
 robbers, in perils by my owne  
 countrymen, in perils by the  
 heathen, &c. In wearinesse and  
 painefulnesse, in watchings of  
 ten, in hunger and thirst, in fa-  
 stings often, in cold and naked-  
 nesse; Yea which was worfe  
 then all these, dost thou not  
 heare him say, There was  
 given to me a thorne in the  
 flesh, the messenger of Satan to  
 buffet me? Dost thou not

2 Cor. II.

24,

25,

26,

27,

too well know (for thou wert the maine actor in those wo. full Tragedies ) what cruell torments the blessed Martyrs of God in all ages have undergone for their holy profession : None upon earth ever found Gods hand so heavy upon them, none upon earth were so dear to heaven ; The sharpnesse therefore of my pangs can be no prooffe of the displeasure of my God ; Yea contrarily, this visitation of mine (what ever thou suggestest ) is in much love and mercy : Had my God let me loose to my owne waies, and suffered me to run on carelesly in a course of sinning without check, or controll, this had been a manifest argument of an

an high and hainous displea-  
 sure: God is grievously an-  
 gry when he punishes sin-  
 ners with prosperity; for  
 this shows them reserved to  
 a fearfull damnation; but  
 whom he reclaims from evil  
 by a severe correction, those  
 he loves, there cannot be a  
 greater favour then those sa-  
 ving stripes; *When wee are  
 judged, we are chastened of the  
 Lord that we should not be con-  
 demned with the world.*

1 Cor. 11.  
 32.

Besides, the manner of the  
 infliction speaks nothing but  
 mercy; for, what a gentle  
 hand doth my God lay up-  
 on me: as if he said, I must  
 correct thee, but I will not  
 hurt thee; what gracious re-  
 spites are here; what favour-  
 able inter-spirations; as if

K

God

God bade me to recollect my selfe, and invited me to meet him by a seasonable humiliation; This is not the fashion of anger and enmity, which ayming only at destruction, indeavours to surpris the adversary, and to hurry him to a sudden execution.

Neither is it a meer affliction that can evince either love or hatred; all is in the attendants, and entertainment of afflictions; Where God means favour, he gives together with the crosse an humble heart, a meek spirit, a patient submission to his good pleasure, a willingnesse to kisse the rod, and the hand that wields it, a faithfull dependence upon that arme  
from



from which he smarts; and lastly, an happy use and improvement of the suffering, to the bettering of the soule; who so finds these dispositions in himselfe may well take up that resolution of the sweet singer of Israel, *It is good for me that I have been afflicted; I know, O Lord, that thy judgements are right; and that thou in very faithfullnesse hast afflicted me: Contrarily,* where God smites in anger, those stroakes are followed and accompanied with wo-  
full symptomes of a spirituall maladie; either a stupid senselesse and obdurednesse of heart; or an impatient murmuring at the stripes; saucy and presumptuous expostulations, fret-  
K 2 ting

Psal. 119.  
71, 75.

ling and repining at the  
 smart; a perverse alienation  
 of affection, and a rebellious  
 swelling against God; an  
 utter dejection of spirit, and  
 lastly an heartlesse despaire  
 of mercy. Those with whom  
 thou hast prevailed so far as  
 to draw them into this dead-  
 ly condition of soule, have  
 just cause to thinke them-  
 selves smitten in displeasure;  
 but as forme, blessed be the  
 name of my God, my stripes  
 are medicinall, and healing:  
*Let the righteous God thus  
 smite me, it shall be a kindnesse;  
 and let him reprove me, it shall  
 be an excellent oyle that shall  
 not break my head.*

VI. TEMP.

## VI. TEMPTATION

Away with these superstitious  
feares, and needlesse scruples  
wherewith thou fondly trou-  
blest thy selfe; as if God that  
sits above in the circle of  
heaven regarded these poore  
businesses that passe here be-  
low upon earth; or cared what  
this man doth, or that thine  
suffereth: Dost thou not see  
that none prosper so much in  
the world as those that are  
most noted for wickednesse?  
and dost thou see any so mi-  
serable upon earth as the ho-  
liest? Could it be thus if  
there were providence that  
over-looks and over-rules  
these earthly affairs?

Repelled.

**T**HE Lord rebuke thee,  
Satan. Even that great

K 3

Lord

Psal. 94. 7,

8,

9,

10.

Lord of heaven and earth,  
 whom thou so wickedly  
 blasphemest; wouldst thou  
 perswade me that he who is  
 infinite in power, is not also  
 infinite in providence? He  
 whose infinite power made  
 all creatures, both in heaven  
 above, and in earth beneath,  
 shall not his infinite provi-  
 dence govern and dispose of  
 all that he hath made? Lo,  
 how justly the spirit of wis-  
 dome calls thee, and thy cli-  
 ents, fools, & brutish things;  
*They say, the Lord shall not see,*  
*neither shall the God of Jacob*  
*regard; Understand ye brutish*  
*among the people; and ye fools,*  
*when will ye be wise? He that*  
*planted the eare, shall he not*  
*heare? he that formed the eye,*  
*shall not he see? he that tea-*  
*cheth*

DIO. I

K

cheth

cheth man knowledge, shall not  
be know. It was no limited  
power, that could make this  
eye to see, this eare to heare,  
this heart to understand; and  
if that eye which he hath  
given us, can see all things  
that are within our prospect;  
and that eare that he hath  
planted, can heare all sounds  
that are within our com-  
passe; and that heart that he  
hath given us, can know all  
matters within the reach of  
our comprehension; how  
much more shall the sight,  
and hearing, and knowledge  
of that infinite Spirit (which  
can admit of no bounds) ex-  
tend to all the actions and e-  
vents of all the creatures,  
that lie open before him that  
ma<sup>ke</sup> them.

Act. 17. 28.

It is in him that we live,  
and move, and have our being;  
and can we be so sottish, as  
to think we can steale a life  
from him, which he knows  
not of? or a motion that he  
discerneth not?

Mat. 10.  
29.

v. 30.

That word of his by whom  
all creatures were made, hath  
told me, *that not one sparrow*  
(two whereof are sold for a  
farthing) *can fall to the ground*  
*without my heavenly Father;*  
yea, *that the very hairs of our*  
*heads* (though a poor, neg-  
lected excrement) *are all num-*  
*bred:* and can there be a-  
ny thing more sleight then  
they? How great care must  
we needs think is taken of  
the head, since not an haire  
can fall unregarded?

1 Sam. 2. 7.

*The Lord maketh poor and  
maketh*

maketh rich; he bringeth down  
and lifteth up: He raiseth up  
the poor out of the dust, and lift-  
eth up the beggar from the  
dung-hill, to set them among  
princes; and to make them in-  
herit the throne of glory; for  
the pillars of the earth are the  
Lords, and he hath set the  
world upon them.

Even Rabshakeh himselſe  
ſpake truer then he was a-  
ware of; Am I now come up  
without the Lord againſt this  
place? No certainly; thou  
inſolent blaſphemer, thou  
couldſt not move thy tongue;  
nor wag thy finger againſt  
Gods inheritance; without  
the providence of that God;  
who returned answer to thy  
proud Maſter, the King of  
Aſſyria, I know thy abode,

Ezech.

K 5

and

2 Kings  
v. 8.2 Kings  
18. 25.

2 Kings

19. 27.

28.

Job 34. 21.

Psal. 33.

13. 14.

and thy going out, and thy coming in, and thy rage against me; Thy rage, and thy tumult is come up into my ears; therefore I will put an hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest: So true is that word of Elihu; His eyes are upon the waies of man; and he saith all his goings; there is no darknesse, nor shadow of death, where the workers of iniquity may hide themselves; Seconded by the holy Psalmist; The Lord looketh from heaven, he beholdeth all the sons of men; From the place of his habitation he looketh upon all the inhabitants of the earth.

Neither is this divine providence confined only to man,



man, the prime peece of this  
 visible creation; but, it ex-  
 tends it self to all the work-  
 manship of the Almighty:  
 O Lord how manifold are thy  
 works; in wisdom hast thou  
 made them all; the earth is full  
 of thy riches: So is the great  
 and wide Sea; wherein are  
 things creeping innumerable,  
 both small and great beasts;  
 these wait all upon thee, that  
 thou maist give them their  
 meat in due season; thou givest  
 it them; they gather; thou o-  
 penest thy hand, they are filled  
 with good: The young Lyons  
 roar after their prey; and seek  
 their meat from God; The ra-  
 vens neither sow nor reap, nor  
 have any store-house, or barn,  
 yet God feedeth them; The Egle  
 lies toyle not, nor spin, yet the  
 great

Psal. 104.

24.

25.

27.

Psal. 104.

23.

Luk. 12.

24.

27.

Job 12.

9, 10.

great God cloaths them with more then *Salomons* glory. *Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the soule of every living thing, and the breath of all mankind.* What dost thou then, O thou false spirit, thinke to choak divine providence with the smallnesse, and multitude of objects? as if quantities or numbers could make any difference in the Infinite? as if one drop of water were not all one to the Almighty, with the whole deep? One corne of sand with the whole masse of the earth? as if that hand which graspeth the large circumference of the highest heaven could let slip the

the least flye, or worme upon earth? When thou seelest, to thy paine, that this eye of omniscience, and this hand of power reaches even to thy neithermost hell; and sees and orders every of those torments wherewith thou art everlastingly punished; and at pleasure puts bounds to thy malicious indevours against his meanest creatures upon earth?

Thou tellest me of the wickedest mens prosperity; This is no new dart of thine, but the same which thou hast throwne, of old, at many a faithfull heart; Holy *Job*, *David*, *Jeremie* felt the dint of it; not without danger, but without hurt.

It is true; Wicked men flourish;

flourish; what marvell is  
 this? The world loves his  
 owne: Doth any man won-  
 der to see the weeds over-  
 top the good herbes? They  
 are natives, and the soyles  
 whereto the other are but  
 strangers. Wicked men pro-  
 sper; It is all the heaven they  
 are like to have; and yet,  
 alas, at the best, it is but a  
 wofull one; how intermix-  
 ed with sorrows and discon-  
 tentments? how full of un-  
 certainties? how certain of  
 ruine, and confusion? It is  
 a sure and sad interchange,  
 whereof Father Abraham  
 minds the man who was  
 now more full of torment,  
 then formerly of wealth;  
 Son, remember, that thou in thy  
 life time receivedst thy good  
 things;

Luk. 16.

25.

things, and Lazarus evil;  
but now he is comforted, and  
thou art tormented.

The wicked man pro-  
spereth; but how long? I have  
seen the wicked in great power,  
and spreading himself like a  
green bay-tree; yet he passed a-  
way, and, lo, he was not; I  
sought him, but he could not be  
found.

Psalms. 37.  
35, 36.

The wicked prosper; A-  
las, their welfare is their  
judgement; God doth not  
owe them so much favour,  
as to afflict them: They walk  
on merrily towards a deadly  
precipice: The just God lets  
them alone; and will not so  
much as molest their jollity  
with a painfull check.

The wicked thrive in the  
world; How should they do  
other?

Prov. I. 32.

other? Mammon is the God they serve, and what can he doe lesse then blesse them with a miserable advantage; for thus their wealth is made to them an occasion of falling; *The prosperity of fools shall destroy them.*

The wicked prosper; Let me never prosper if I envy them: Do not I see their day coming? Do not I know that they are meerly fed up to the slaughter? Wherefore do the cram'd fowles, and fatted Oxen fare better then their fellows? Is it out of favour, or is it that they are designed to the dresser? *Amnon* is feasted with his brethren, those that serve him see death in his face: *Belshazzar* triumphs in mirth,

mirth, and carouseth freely  
in the sacred vessels; The  
hand writes upon the wall,  
*Thy dayes are numbred, thy  
kingdome finished:* The re-  
velling of the wicked, is but  
a lightning before an eter-  
nall death.

Dan, 5. 26.

Thou tell'st me on the  
the contrary, that the godly  
are persecuted, afflicted, tor-  
mented. It is true; None  
knows it better then thy  
selfe, who under the permis-  
sion of the most High, art  
the author of all their suffe-  
rings. It is thou, the red Dra-  
gon, that standest ready to  
devoure the masculine issue  
of Gods Church; It is thou,  
that when the persecuted  
woman flees into the wil-  
dernesse, powrest out of thy  
mouth,

Heb. 11.  
37.Revel. 12.  
4,

13,

v. 15.

Act. 7. 52.

mouth, after her, floods of water to drowne her: It is thou that inspirest Tyrants with rage against the innocent Saints of God; and actuatest their hellish cruelty: But, when thou hast all done, the most wise and mighty arbiter of heaven turnes all this to the advantage of his deare ones upon earth: The blood of the Martyrs doth, and shall prove the seed of the Church; wherof every grain yeelds ahirry, fixty, an hundred fold: Neither had the Church of God been so numerous, if there had been lesse malice in thy prosecution: And as for those severall Christians, that have undergone the worst of thy fury, they are so far from finding



ding cause of complaint,  
that they rejoyce and tri-  
umph in the happy issue  
of their intended miseries;  
They can say to thee as Jo-  
seph said of old, to his  
once-envious brethren; *Thou  
thoughtst evil against us, but  
God meant it unto good*; they  
had not now sate so glori-  
ously crowned in the high-  
est heaven, if thou hadst not  
persecuted them unto bloud.

Gen. 50.  
20.

None are so afflicted (thou  
saist) as the godly; True,  
their Saviour hath told them  
before hand what to trust  
to; *In the world ye shall have  
tribulation*; Have they any  
reason to looke for better  
measure then their blessed  
redeemer? *If the world hate  
you, (saith he) ye know that it  
hated*

Joh. 16. 33.  
Mat. 24. 9.  
Luk. 21.  
12, 13.  
Joh. 15. 18.  
2 Tim. 3.  
12, 19.

hated me before it hated you: If ye were of the world, the world would love his owne; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you; Now, welcome, welcome that hate that is raised from our deare Saviours love and election; Who were us if we were not thus hated: Let the world hate, and hurt us thus still, so we may be the favorites of heaven.

Pfal. 79.

2,

3,

None fare so ill on earth as the godly, both living and dead; The dead bodies of Gods servants, have they given to be meat to the fowls of the heaven, the flesh of his Saints, unto the beasts of the field, their blood have they shed like water, and there was none to bury them;

thā; They are become a reproach  
to their neighbours; a scorn and  
derision to them that are round  
about them. Oh the poor im-  
potent malice of wicked spi-  
rits, and men! What mat-  
ters it if our carcasses rot  
upon earth, whiles our souls  
shine in heavenly glory?  
What matters it, if for a  
while we be made a gazing-  
stock to the world, to Angels,  
and to men; whiles the Son  
of God hath assured us of an  
eternall royalty? To him that  
over-commeth will I grant to  
sit with me in my throne; even  
as I also overcame and am set  
downe with my Father in his  
throne.

None are so ill intreated  
as the godly: It is true, for  
none are so happy as they:

Blessed

Rev. 16.6.

1 Cor. 4.9.

Rev. 3. 21.

Mat. 5. 10,

11,

12.

Mat. 5. 44.

Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil of you, falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: Who would not endure wrongs a while to be everlastingly recompenced? Here is not place onely for patience, but for joy, and that exceeding; in respect of a reward so infinitely glorious. It is no marvell then, if we be bidden to pray for them which despitefully use us, and persecute us; these are the men that are our great Benefactors, & (though full sore against their wills) contri-

contribute to our eternall  
blessednesse.

The wicked triumph;  
whiles the righteous are  
trampled upon; What mar-  
vell? we are in a middle re-  
gion betwixt heaven, and  
hell; but nearer to this lat-  
ter, which is the place of con-  
fusion: It is but staying a  
while; and each place will  
be distinctly peopled with  
his owne; there is a large  
and glorious heaven appoin-  
ted for the everlasting recep-  
tacle of the just, an hell for  
the godlesse: till then, the  
eternall wifdome hath deter-  
mined for his most holy ends  
to give way to this confused  
mixture, and to this see-  
ming-inequality of events.  
How easie were it for him to  
make

make all heaven; but he hath a justice to glorifie, as well as a mercy: and (in the mean time) it is the just praise of his infinite power, wisdom, goodnesse, that he can fetch the greatest good, out of the worst of evils.

All things goe crosse here; the righteous droop, the wicked flourish: The end shall make amends for all; The world is a stage; every man acts his part; the wise compiler of this great interlude hath so contrived it; That the middle Scenes show nothing but intricacy, and perplexednesse; the unskillfull spectator is ready to censure the plot; and thinks he sees such unpleasing difficulties in the carriage of affaires, as  
can

can never be reconciled; but by that time he have sate it out, he shall see all brought about to a meet accordance; and all shut up in a happy applause. *Blessed is the man that endureth temptation; for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him.*

Jam. 1. 12.

The world is an Apothecaries shop, wherein there are all manner of drugs, some poysonous, others cordiall; An ignorant, that comes in, and knows only the quality, not the use of those receipts, will straight be ready to say; What do these unwholsome simples, these dangerous mineralls, these deadly juices here? But the learned, and

L skilfull

skillfull artist knows how to temper all these noxious ingredients, that they shall turn Antidotes, and serve for the health of his patient. Thus doth the most high and holy God order these earthly (though noxious) compositions, to the glory of his great name, and to the advantage of his chosen: So as that suggestion, wherewith thou meant'st to batter the divine providence of the Almighty, doth invincibly fortifie it; his most wise permission and powerfull overruling of evill actions and men through the whole world to his owne honour, & the benefit of his Church.

THESE THINGS BEING CONSIDERED  
 THE HEART IS TO BE REJOICED  
 IN THE LORD



## VII. TEMPTATION

If God be never so liberall in  
his promises and sure in  
his performances of mercy, to  
his own, yet what is that to  
thee? thou art none of his,  
neither canst lay any just  
claime to his election;

Repelled.

**H**ow boldly can I defie  
thee, O thou lying spi-  
rit, whiles I have the assu-  
rance of him, who is the  
word of Truth; How con-  
fidently dare I challenge  
thee upon that unfailing te-  
stimony, which shall stand  
till heaven and earth shall  
passe; *Ye that have believed  
in Christ, are sealed with that*

Mat. 5. 18.

Ephes. 1.

13.

L 2

holy

14.

*holy spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession unto the praise of his glory: Lo here a double assurance, which all the powers of hell shall in vaine labour to defeat; The Almightyes Scale, and his Earnest: both made, and given to the believer; and therefore to me: In spite of all temptations I believe, and know whom I have believed; I can accuse my faith of weaknesse, thou canst not convince it of untruth; and all the precious promises of the Gospel, and all the gracious ingagements of God, are made, not to the measure, but to the truth of our believe; and why should not*

led

s. I

I

I truly know that I relie  
upon the word of my Savi-  
our, as I know that I distrust,  
and reject thine. Since then  
I am a subject truly capable  
of this mercy, what can hin-  
der me from enjoying it?  
Cheare thy selfe up there-  
fore, O my soule, with this  
undefeible confidence, that  
thou hast Gods seale, and his  
earnest for thy salvation.  
Even an honest man will not  
be lesse then his word; but  
if his hand have seconded  
his tongue, he holds the ob-  
ligation yet stronger; but if  
his seale shall be further ad-  
ded to his hand, there is no-  
thing that can give more va-  
lidity to the graunt, or con-  
tract: yet, even of the value  
of Seales there is much dif-  
ference:

ference: The Seale of a private man carries so much authority as his person; the seale of a Community hath so much more security in it, as there are more persons interested: But the signet of a King hath wont to be held, to all purposes, authentically; as we find (to omit *Ahab*) in the signatures of *Ahasuerus*, and *Darius*; Who desires any better assurance for the estate of him and his posterity, then the Great Seale? And behold here is no lesse then the great seale of heaven for my election and salvation; *Ye are sealed with the spirit of promise.*

But lest thou shouldest plead this to be but a graunt of the future; and therefore, perhaps,

perhaps, upon some interve-  
nient mis-deamures, or un-  
kindnesse taken, reversible ;  
know that here is yet fur-  
ther, an actuall conveyance  
of this mercy to me ; in that  
here is an Earnest given me  
before-hand of a perfect ac-  
complishment: An earnest,  
that both binds the assu-  
rance, and stands for part of  
payment of that great sum  
of glory which abides for  
me in heaven. This seale I  
shew, this earnest I produce ;  
so as my securance is unfai-  
lable : And, that thou maist  
not plead this Seale to be  
counterfeit, set on only with  
a stamp of presumption and  
self-love ; know that here is  
the true and cleare impressi-  
on of Gods spirit in all the

lines of that gracious signature; a right (though weak) illumination of mind in the true apprehension of heavenly things, sincerity of holy desires, truth of inchoate holiness, unfainedness of Christian charity, constant purposes and indeavours of perfect obedience: And as for my earnest, it can no more disappoint me, then the hand that gave it; My soule is possessed with true (how ever imperfect) grace: and what is grace but the beginning of glory? and what is glory but the consummation of grace? What should I regard thy cavils, whiles I have these pledges of the Almighty? It is not in thy power, malicious spirit, to sever

sever those things which  
 Gods eternall decree hath  
 put together: Our calling,  
 and election are thus conjoy-  
 ned from eternity; All the  
 craft and force of hell can-  
 not divorce them: *Whom he*  
*did predestinate them also he*  
*called; and whom he called*  
*them he also justified; and*  
*whom he justifieth them also he*  
*glorifieth*; It is true that out-  
 wardly many are called, but  
 few chosen; but none are  
 inwardly called which are  
 not also chosen: in which  
 number is my poore soule,  
 whereto God hath shewed  
 mercy in singling it out of  
 this wicked world, into the  
 liberty of the sons of God;  
 For, do not I find my selfe  
 sensibly changed from what

2 Pet. 1. 10.

Rom. 8. 30.

I was? am I not evidently freed from the bondage of those naturall corruptions, under which thou heldst me miserably captiv'd? Do I not hate the courses of my former disobedience? Do I not give willing eare to the voice of the Gospel? Do I not desire and endeavour to conforme my selfe wholly to the will of my God and Saviour? Do I not heartily grieve for my spirituall saylings? Do not I earnestly pray for grace to resist all thy temptations? Do not I cordially affect the means of grace and salvation? Do I not labour in all things to keep a good conscience before God, and men? Are not these the infallible



fallible proofs of my calling,  
and the sure and certaine  
fruits of mine election?  
Canst thou hope to per-  
swade me, that God will be-  
stow these favours where he  
loves not? that he wil repent  
him of such mercies? That  
he will lose the thanks and  
honour of so gracious pro-  
ceedings? Suggest what  
thou wilt; *I am more then  
confident, that he who hath be-  
gun this good work in me, will  
perform it untill the day of  
Jesus Christ.*

Philip. i.  
6.

Do not I heare the chosen  
vessel tell his Thessalonians,  
that he knows them to be e-  
lected of God? And upon  
what grounds doth he raise  
this assurance? *For (saith  
he) our Gospel came not to  
you*

1 Thessal.  
i. 4, 5.

*you in word only, but also in power, and in the Holy Ghost : That which can assure us of another mans election, may much more secure us of our owne : the entertainment & successe of the Gospel in our souls. Lo, that blessed word hath wrought in me a sensible abatement of my corrupt affections; and hath produced an apparent renovation of my mind; and hath quickned me to a new life of grace, and obedience; this can be no work of nature; this can be no other then the work of that Spirit, whereby I am sealed to the day of redemption; My heart feels the power of the Gospel; my life expresses it; managre all thy malice; therefore,*

Ephes. 4.  
30.

fore I am elected. When the gates of hell have done their worst, none of Gods children can miscarry; *For if children, then they are heirs; heirs of God, and joynt-heirs with Christ.* Now, as many as are led by the spirit of God, they are the sons of God; and this is the direction that I follow. There are but three guides that I can be led by; my own will, thy suggestions, the motions of Gods spirit. For my owne will, I were no Christian if I had not learn'd to deny it, where it stands opposite to the will of my God; as for thy suggestions, I hate and defie them; they are onely therefore the motions of that good Spirit which I desire to follow;

Rom. 8. 17.

Rom. 8. 14.

Psal. 119.  
176.

follow; and if at any time, my owne frailty have betrayed me to some aberrations, my repentance hath overtaken my offence; and in sincerity of heart, I can lay with an holier man; *I have gone astray like a sheep: seek thy servant, for I do not forget thy commandments:* All thy malice therefore cannot rob me of the comfort of mine adoption.

1 Joh. 4. 8.  
4. 7.

1 Joh. 3.  
14.

It is no marvell if thou, who art all enmity, canst not abide to heare of love; but God, who is love, hath told me; *that love is of God, and that every one that loveth is borne of God;* and that by this we know that we have passed from death to life, because we love the brethren; now,  
my

my heart can irrefragably  
witness to me, that I love  
God because he is good; in-  
finitely good in himself, and  
infinitely good to me; and  
that I love good men be-  
cause they are his sons, my  
brethren; I am therefore as  
surely passed from death to  
life, as if I had set my foot  
over the threshold of hea-  
ven.

**VIII. TEMP-**

## VIII. TEMPTATION

Alas, poor man, how grossly de-  
 ludest thou thy selfe; thou  
 talk'st of thy faith; and  
 bearest thy selfe high upon  
 this grace; and think'st to  
 doe great matters by it;  
 whereas the truth is, thou  
 hast no faith, but that which  
 thou mis-callest so, is no-  
 thing else but meer presump-  
 tion.

Repelled.

**I**S it any wonder that thou  
 should'st slander the gra-  
 ces of God, who art ever  
 ready to calumniate the gi-  
 ver? No, tempter; Canst  
 thou challenge this faith of  
 mine, which thou censurest,

to

to be thine owne worke? such it should be, if it were presumption; Were it presumption, would'st thou oppose it? would'st thou not foster and applaud it as thine? The presumption is thine, who darest thus derogate from the gracious work of the Almighty; and fasten sin upon the holy Spirit; Mine is faith; yet so mine, as that it is his that wrought it: There is not more difference betwixt thee, and an Angel of light, then betwixt my faith, and thy presumption: True faith (such is mine, after all thy sclanderous suggestions) is grounded upon sound knowledge, and that knowledge upon an infallible word; Whereas presumption

sumption rests only upon opinion, and conceit, built upon the sands of self-love: Whence it is that the most ignorant are ever the most presumptuous; when the knowing soule sees what dangers it is to encounter, and provides for them with an awfull resolution.

True faith never comes without carefull and diligent use of meanes; The word, sacraments, praier, meditation are but enough with their conjoynd forces to produce so divine a work; whereas presumption comes with ease; it costs nothing, no strife, no labour to draw forth so worthlesse and vicious a disposition; yea rather corrupt nature is forward



ward not only to offer it to us, but even to force it upon our admission; and it is no small mastery to repell it.

True faith struggles with infidelity; this *Jacob* is wrestling with this *Esau* in the womb of the soule; and, if at any time, the worse part (through the violence of a temptation) get the start of the better, the hand laies hold on the heel, and suffers not it selfe to be any other then insensibly prevented; but recovers the light ere the suggestion can be fully compleated; and at last so far prevails, that the elder shall serve the younger; *This is the victory that overcomes the world, even our faith:*

1 Joh. 5.4.

Whereas presumption is  
ever

Psal. 30. 6.

ever quiet and secure; not fearing any perill; not combating with any doubt; pleasing it selfe in its owne ease and safety; and in the confidence of a perpetuall prosperity can say, *I shall never be moved.*

Act. 15. 9.

True faith, wheresoever it is, purifieth the heart, and will not suffer any known sin to harbour there; and is ever attended with care, awfulnessse, love, obedience

Whereas presumption impures the soule, and works it to boldnesse, obduration, false joy, security, senselesnesse.

True faith grows daily, like the graine of mustard-seed in the Gospel, which from small beginnings arises

to

to

to a tall, and large spreading plant: presumption hath enough, and sits down contented with its own measure, applauding the happinesse of its own condition.

True faith, like gold, comes out pure from the fire of Temptation; and, like to sound friendship, is most helpfull in the greatest need; Presumption, upon the easiest triall, vanisheth into smoak and drosse, and is never so sure to faile us as in the evill day.

So then this firme affiance of mine, being groundd upon the most sure promises of the God of Truth, upon frequent use and improvement of all holy means; after many bickerings with thy motions

tions of unbelief; being attended with holy and purifying dispositions of the soule; and gathering still more strength, and growing up dayly towards a longed for perfection; and which, now, thy experience convinces thee, to be most present and comfortable in the houre of Temptation, is true faith, not as thou falsely suggestest, a false presumption.

It is true, my unworthinesse is great, but I have to do with an infinite mercy; so as my wretched unworthinesse doth but heighten the glory of his most mercifull pardon and acceptation. Shortly then, where there is a divine promise of free grace and mercy, a true apprehension

prehension and embracing  
 of that promise; a warrant  
 and acceptance of that apprehension,  
 a willing reliance upon that warrant,  
 a sure knowledge and sense of that  
 reliance, there can be no place for presumption;  
 This is the case betwixt God and  
 my soule; His word of promise,  
 and warrant that cannot deceive me,  
 is: *He that believeth on the Son hath everlasting life;*  
 and, *He that believes in him that sent me hath everlasting life;*  
 and shall not come into condemnation,  
 but hath passed from death to life;  
 My owne heart irrefragably makes out the rest,  
 which is the truth of my apprehension,  
 reliance, knowledge. Mine therefore is the faith;  
 the

Joh. 3. 36.

Joh. 5. 24.

the presumption in casting  
foolander upon the grace of  
Gods spirit is thine owne.

### IX. TEMPTATION

Thou thoughtest perhaps once,  
that thou hadst some tokens  
of Gods favour; but now,  
thou canst not but find that  
he hath utterly forsaken  
thee, and withdrawing him-  
self from thee, hath given  
thee up into my hands, to  
which thy sins have justly  
forfaited thee.

Repelled.

**B**E not discouraged, O  
thou weak soule, with  
this malicious suggestion of  
the enemy: Thou art not the  
first,

first, nor the holiest that hath been thus assailed; So hard was the man after Gods owne heart driven with this Temptation; that he cries out in the bitterness of his soul, *Will the Lord cast (me) off for ever? and will he be favourable no more? hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Is his mercy cleane gone for ever? doth his promise faile for evermore? Thy case was his for the sense of the desertion, why should not his case be thine for the remedy? Mark how happily and how soon he recovers himself: And I said, This is my infirmity; But I will remember the years of the right hand of the most high; I will*

M remember

Psal. 77. 7.

9.

8.

77. v. 10,

11,

12.

1 Sam. 17.  
36.

*remember the works of the Lord; surely I will remember the wonders of old; I will meditate of all thy works: Lo, how wisely, and faithfully David retreats back to the sure hold of Gods formerly-experimented mercies, and there finds a sensible relieve: He, that when he was to encounter with the proud Giant, could before-hand arme himselfe with the proof of Gods former deliverances and victories, (Thy servant slew both the lyon and the bear; and this uncircumcised Philistin shall be as one of them;) now animates himself after the temptation against the spirituall Goliath, with the like remembrance of Gods ancient mercies, and indear-*

*ments*



ments to his soule; as well knowing that, what ever we are, God cannot but be himself; *God is not as a man, that he should lie, neither the son of man, that he should repent;* Having loved his own, which were in the world, he loved them unto the end; Hast thou therefore formerly found the sure testimonies of Gods favour to thee, in the reall pledges of his holy Graces; live thou still, whiles thou art thus besieged with temptations, upon the old store; know, that thou hast to do with a God, that can no more change, then not be: Satan cannot be more constant to his malice then thy God is to his everlasting mercies. He may for a time

Num. 23.

19.

Joh. 13.1.

M 2

be

Eſay 54. 7.

8.

be pleased to withdraw himself from thee ; but it is, that he may make thee so much more happy in his re-appearance : It is his owne word, *For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment ; but with everlasting kindnesse will I have mercy on thee, saith the Lord thy redeemer.*

In the case wherein thou now art, thou canst be no mee<sup>t</sup> Judge either of Gods respects to thee, or thine owne condition ; Can the aguish palate passe any true judgement upon the tast of liquors ? Can the child entertaine any apprehension of his parents favour whiles he

is

is under the lash? Can any man looke that the fire should give either flame or heat, whiles it lies covered with ashes? Can any man expect fruit, or leaves from the tree in the midst of winter? Thou art now in a fit of temptation; thou art now smarting under the rod of correction; thy faith lies raked up under the cold ashes of a seeming desertion; the vegetative life of thy soul is, in this hard season of thy triall, drawne inward, and run downe to the root; thine estate is never the lesse safe for this, though more uncomfortable: wait thou upon Gods leisure with all humble submission; the event shall be

M 3

happy

happy ; when the distemper  
is once over, thou shalt re-  
turne to thy true relish of  
Gods mercy ; when thine  
heavenly father shall smile  
upon thee, and take thee up  
in his armes, thou wilt see  
love in his late stripes ; when  
those dead ashes shall be re-  
moved, and the gleeds of  
grace stirred up againe in  
thee, thou shalt yeild both  
light, and warmth ; when the  
Sun of righteousness shall  
approch to thee, and with  
his comfortable beams draw  
up the sap into the branches,  
thou shalt blossome and  
flourish ; In the meane time  
feare nothing ; only believe,  
and thou shalt see the salva-  
tion of the Lord ; Thy soule  
is in surer hands then thine  
owne,

owne, yeathen of the greatest Angel in heaven; far out of the reach of all the powers of hell; *For our life is hid with Christ in God;* Hid; not lost, not laid open to all eyes; but hid; hid, where Satan cannot touch it, cannot find it; even with Christ in the heaven of heavens.

Coloss. 3.

Feare not therefore, O thou feeble soule, any utter dereliction of thy God; Thou art bought with a price: God paid too deare for thee, and is too deeply ingaged to thee, to lose thee willingly; and for any force to be offered to the Almighty, what can men or Devils do?

And if that malignant spirit shall challenge any for-

M 4 feiture;

Galat. 3.  
10.

Galat. 3.  
13.

Rom. 5.  
20,  
21.

feiture; plead thou thy full redemption: It is true; the eternall and inviolable law hath said, *Cursed is every one that continueth not in all things that are written in the book of the Law to do them; and, the soule that sinneth shall die;* Death and curse is therefore due to thee; But thou hast paid both of these, in thy blessed redeemer; *Christ hath redeemed us from the curse of the Law, being made a curse for us; Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace raigne through righteousness unto eternall life by Iesus Christ our Lord;* It is all one to pay thy debt in thine owne person, and by thy surety; Thy  
gracious

gracious suerty hath staked  
it down for thee to the ut-  
most farthing: Be confident  
therefore of thy safe condi-  
tion; thou art no lesse sure,  
then thine aduersary is ma-  
licious.

M 5 X. TEMP-

## X. T E M P T A T I O N

*Had God ever given thee any  
 sure testimonies of his love,  
 thou might'st perhaps pre-  
 tend to some reason of com-  
 fort and confidence. But the  
 truth is, God never loved  
 thee; he may have cast up-  
 on thee some common fa-  
 vours, such as he throwes a-  
 way upon reprobates, but for  
 the tokens of any speciall  
 love that he bears to thee,  
 thou never didst; never shalt  
 receive any from him.*

*Repelled.*

**T**HIS is language well-  
 befitting the professed  
 make-bate betwixt God and  
 man; but know, O thou  
 false



false tempter, that I have received sure and infallible testimonies of that special love, which is proper to his elect: First then, (as I have to do with a bountiful God, who where he loves, there he enriches; so) I have received most precious gifts from his hands; such as do not import a common, and ordinary beneficence, (which he scatters promiscuously amongst the sons of men) but such, as carry in them a dearneſſe, and ſingularity of divine favour: even the greateſt gifts, that either he can give, or man receive; For firſt he hath given me his *ſpirit, the ſpirit of Adoption, whereby I can call him Father*; for the aſſurance where-  
of

1 Joh. 4.

13.

Rom. 8. 15.

16.

of, *The Spirit it selfe beareth witnesse with our spirit, that we are the children of God:* Deny, if thou canst, the invaluablenesse of this heavenly gift; and if thy malice cannot detract from the worth, but from the propriety; yeelding it to be great, but denying it to be mine; know, O thou envious spirit, that here is the witnesse of two spirits combined against thine; Were the testimonies single, surely I had reason to believe my owne spirit, rather then thine, which is a spirit of error; but now, that the spirit of God conjoines his inerrable testimony together with my spirit, against thy single suggestion, how just cause

cause have I to be confident of my possession of that glorious, and blessed gift? Neither is that good spirit dead, or dumb, but vocall, and operative: it gives mee a tongue to call, God, Father; it teacheth me to pray; it helpeth mine infirmities, and maketh intercession for me, with groanings which cannot be uttered; It worketh effectually in me a sensible conversion; Even when I was dead in sins and trespasses, God, who is rich in mercy, for his great love wherewith he loved me, hath by this spirit of his quickned me together with Christ, and hath raised me up together with him: By the blessed effects therefore of this regenerating

Rom. 8. 26.

Ephes. 2. 1,

4,

5,

6.

Ezek. 36.

27,

29.

1 Joh. 5. 3.

regenerating Spirit happily begun in my soule I find how rich a treasure the Father of mercies hath conveighed into my bosome. Besides, my life shows what is in my heart; it was a gracious word, that God spake to his people of old, and holds for ever; *I will put my spirit within you, and cause you to walk in my statutes; I will also save you from all your uncleannesses;* The spirit of God can never be severed from obedience; If the heart be taken up with the holy Spirit, the feet must walke in Gods statutes; & both heart and life must be freed from all wilful uncleannesses; I feel that God hath wrought all this in me; from him it is,

is, that I do sincerely desire,  
& indeavour to make straight  
steps in all the ways of God;  
and to avoid; and abhor all  
those foule corruptions of  
my sinfull nature; Flesh and  
bloud hath not, would not,  
could not work this in me;  
*The Spirit therefore of him who*  
*raised up Jesus from the dead*  
*dwels in me;* And if this be  
not a pledge of his dearest  
love, heaven cannot yeeld  
one.

Rom. 8. II.

Moreover, he hath be-  
stowed upon mee another  
gift, more worth then all  
the world; his own son, the  
son of his love, the son of his  
nature by eternall generati-  
on; Whom he hath not on-  
ly given for me, in a genera-  
lity with the rest of man-  
kind,

kind, but hath by a speciall donation conveighed unto me, and, as it were put into my bosome; in that he hath enabled me by a lively faith to bring him home unto my soule; and hath thus by a particular application made him mine: so as my soule is not more mine, then he is my soules; And having given me his son, he hath with him given me all things: If there can be greater tokens of love then these, let me want them.

Besides his gifts, his carriage doth abundantly argue his love; were there a strangenesse betweene God and my soule, I might well feare there were no other then overly respects from him.

him towards me : but now, when I find he doth so freely and familiarly converse with his servant, and so graciously imparts himself to me, renewing the daily testimonies of his holy presence in the frequent motions of his good spirit, answered by the returns of an humble and thankfull obedience; here is not love onely, but intirenesse. What other is that poor measure of love, which our wretched meannesse can return unto our God, but a weak reflection of that fervent love which he bears unto us? It is the word of Divine Wisdome, *I love them that love me*, and the disciple of love can tell us the due order of love, *We love him, because*

Prov. 8. 17.

1 Joh. 4.  
19.

Rom. 5. 5.

because he first loved us. The love of God therefore which is shed abroad in our hearts, by the Holy Ghost, which is given unto us, is an all-sufficient conviction of Gods tender love unto us: My heart tels me, then, that I love God truly, though weakly; God tels me that he embraceth me with an everlasting love, which thy malice may snarle at, but can never abate.



TEMPTATIONS  
REPELLED.

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The third *Decade*.

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*Temptations*  
of  
*Allurement.*

❧

TH

❧  
❧  
❧



### III. DECADE.

#### I. TEMPTATION

*Thou hast hitherto thus long  
given entertainment to thy  
sin, and no inconvenience  
hath ensued; no evill hath  
befallen thee, thy affaires  
have prospered better then  
thy scrupulous neighbours;  
why shouldst thou shake off a  
companion, that hath been  
both harmlesse, and pleasant?  
Go on man, sin fearlessly;  
thou shalt speed no worse then  
thou hast done; Go on, and  
thrive in thine old course,  
whiles some precisely consci-  
entious beg, and starve in  
their innocence. Repelled.*

*It is right so as wise  
I Salomon observd of old:  
Because*

Eccles. 8.  
11.

*Because sentence against an evil worke is not executed speedily; therefore the hearts of the sons of men are fully set in them to do evil.* Wicked spirit; What a deadly fallacy is this which thou puttest upon miserable soules? Because they have aged in their sins, therefore they must die in them: because they have lived in sin, therefore they must age in it; because they have prospered in their sin, therefore they must live in it; whereas all these should be strong arguments to the contrary; There cannot be a greater proove of Gods disfavour then for a man to prosper in wickednesse; neither can there be a more forcible inducement to a man to forsake

fake his sin, then this, that he hath entertain'd it: What dost thou other in this then perswade the poor sinner to despise the riches of the goodnesse and forbearance, and long suffering of God; which should lead him to repentance; and after his hardnesse, and impenitent heart to treasure up unto himselfe wrath against the day of wrath, and revelation of the righteous judgement of God? What an horrible abuse is this of divine mercy? That which is intended to lead us to repentance, is now urged by thee to draw us from repentance; Should the justice of God have cut off the sinner in the flagrance of his wicked fact; there  
had

Rom. 2.4,

5.

had been no roome for his penitence, and now God gives him a faire respite for his repentance, thou turnest this into a provocation of sinning; Let the case for the present be mine; If sin have so far bewicht me as to win me to dally with it; must I therefore be wedded to it? or if I be once wedded to it, through the importunity of Temptation, shall I be tyed to a perpetuall cohabitation with that fiend, and not free my self by a just divorce? Because I have once yeilded to be evill, must I therefore be worse? Because I have happily, by the mercy of my God, escaped hell in sinning, shall I wilfully run my self headlong into the pit, by  
continuing

continuing in sin? No, wicked one, I know how to make better use of Gods favour, and my own miscarriages: I cannot reckon it amongst my comforts, that I prospered in evill; Let obdured hearts blesse themselves in such advantages, but I adore that goodnesse, that forbore me in my iniquity; neither dare provoke it any more. Thinke not to draw me on by the lucky successe of my sin; which thou hast wanted no indoeavour to promote; Better had it been for me, if I had fared worse in the course of my sinning; but had I been yet outwardly more happy, do I not know that God vouchsafes his showers, & his sun-shine

N

TO

to the fields of those, whose persons he destines to the fire? Can I be ignorant of that, which holy *Iob* observed in his time, *That the Tabernacles of the wicked prosper; and they that provoke God are secure, into whose hands God bringeth abundantly; That they spend their days in wealth, and in a moment go downe to the grave; and (as the Psalmist seconds him) There are no bands in their death; but their strength is firme; They are not in trouble like other men, therefore pride compasseth them about as a chaine; And let these jolly men brave it out in the glorious pompe of their unjust greatnesse; The same eyes that noted their exaltation, have also obser-*

Job 12. 6.

Job 21. 13.

Psal. 73. 4.



observed their downefall. They are exalted for a little while (saith Job) but they are gone, and brought low; they are taken out of the way, as all others; and cut off, as the tops of the ears of corne. And in his answer to Zophar; Where are the dwelling places of the wicked? Have ye not asked them that go by the way, and do ye not know their tokens? That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath; The eyes of the wicked (even those scornfull and contemptuous eyes, which they have cast upon Gods poor despised ones) shall faile, and they shall not escape; and their hope shall be as the giving up of the ghost.

Job 24. 24.

Job 11. 20.

N 2

How

How false an inference then is this, whereby thou goest about to delude my soule; Thou hast hitherto prospered in thy wickedness, therefore thou shalt prosper in it still, and ever; To morrow shall be as yesterday, and more abundant; As if the just God had not set a period to iniquity? As if he had not said to the most insolent sinner, as to the raging Sea, Here shalt thou stay thy proud waves: How many rich Epicures have with *Crassus*, sup't in *Apollo*, and broken their fast with *Beelzebub*, the prince of Devils? How many have lien downe to sleep out their surfeit, and have waked in hell? Were my times in thy hand, thou

thou wouldst not suffer me long to enjoy my sin; and forbear the seizure of my soule; but now they are in the hands of a righteous God, who is jealous of his owne glory, he will be sure not to over-passe those hours, which he hath set for thy torment, or my account.

Shortly therefore, I will withdraw my foot from every evil way; and walk holily with my God; however I speed in the world; Let me with the conscientious men beg, or starve in my innocence; rather then thrive in my wickednesse and get hell to boot.

N 3 II. TEMP-

## II. T E M P T A T I O N

*Sin still; thou shalt repent soon enough, when thou canst sin no more; Thine old age, and death-bed are fit seasons for those sad thoughts; It will go hard if thou maist not, at the last, have a mouthfull of breath left thee, to cry God mercy; And that is no sooner askt, then had; Thou hast to do with a God of mercies; with whom no time is too late, no measure too sleight to be accepted.*

*Repelled.*

**O**F all the blessed Attributes of God, whereby he is willing to make himself known unto men, there is

is none by which he more delights to be set forth, then that of mercy; When therefore he would proclaime his stile to *Moses*, this is the title which he most insists upon: *The Lord, The Lord God, mercifull and gracious, long suffering; and abundant in goodnesse, and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin;* And all his holy Herald the Prophets have still been carefull to blazon him thus to the world; Neither is there any of those divine Attributes, that is so much abused by men, as this which is most beneficiall to mankind; For the wisdom of God every man professes to adore it; for the power of

Exod. 34.

6.

Num. 14.

18.

Psal. 103.

8.

Psal. 145.

8, 9.

Exod. 20.

6.

Psal. 86. 15.

Nehem. 9.

30, 31.

Lamenr. 3.

31.

Jona. 4. 2.

Mic. 7. 18.

Psal. 72. 13.

God every man magnifies it; for the justice of God; every man trembles at it; but, for the mercy, and long-sufferance of God, how apt are men and devils to wrong it by a sinfull mis-application? Wicked tempter, how ready art thou to mis-improve Gods patience to the encouragement of my sin; and to perswade me therefore to offend him, because he is good; and to continue in sin, because grace abounds; Thou bidst me sin still; God forbids me upon paine of death to sin at all; whether should I listen to? God calls me to a speedy repentance, thou perswadest me to defer it; whether counsell should I hold more safe? Surely there

there cannot be but danger in the delay of it; in the speed there can be nothing but a comfortable hope of acceptance: It is not possible for me to repent too soone; too late I may: To repent for my sin, when I can sinne no more, what would it be other then to be sory that I can no more sin? And what thank is it to me, that I would, and am disabled to offend? Thou telst me that mine age, and death-bed are meet seasons for my repentance; As if time and Grace were in my power to command; How know I whether I shall live till age? yea till to morrow? yea till the next hour? Doe not I see how fickle my life is?

2010W

N 5

And

And shall I with the foolish Virgins, delay the buying of my oyle, till the doores be shut? But, let me live; Have I repentance in a string, that I may pull it to me when I list? Is it not the great gift of that good Spirit, which breatheth when, and where it pleaseth? It is now offered to me in this time of Grace; if I now refuse it, perhaps I may seek it, with teares, in vaine: I know the gates of hell stand alwaies wide open to receive all commers, not so the gates of heaven; they are shut upon the impenitent, and never opened but in the seasons of mercy; The porches of *Bethesda* were full of cripples expecting cure; those waters were not alwaies



waies fanative; if when the Angel descends and moves the water, we take not our first turne, we may wait too long: But of all other, that season whereon thou pitchest, my death-bed, is most unseasonable for this work, most serviceable for thy purpose; How many thousand souls hast thou deluded with this plausible, but deadly, suggestion? For then, alas, how is the whole man taken up with the sense of paine, with grapling with the disease, with answering the condoling of friends, with disposing the remainder of our estate, with repelling (then most importunate) temptations, with encountering the horrors and pangs of

of an imminent dissolution;  
And what roome is there  
then for a serious task of re-  
pentance? No, wicked one,  
I see thy drift; thou wouldst  
faine perswade me to do like  
some idle wanton servants,  
who play, and talk out their  
candle-light, & then go dark-  
lings to bed; I hate the mo-  
tion, and do gladly embrace  
this happy opportunity,  
which God holds forth to  
me, of my present conver-  
sion.

Thou tell'st me how hard  
it would be, if I should not  
have one mouth-full of  
breath, at the last, to implore  
mercy; I tell thee of many a  
one that hath not had so  
much; neither hath it been  
hard, but just, that those  
who

who have had so many and earnest solicitations from a mercifull God, and have given a deafe eare to them; should not at the last have a tongue to aske that mercy, which they have so often refused.

But let me have wind enough left to redouble the name of mercy; am I sure upon so short warning to obtaine it? How many are there that shall say, *Lord, Lord*; and yet shall be answer'd, with *Depart from me, I know you not*? Do I not hear that God, whom vaine men frame all of mercy, say, even of his Israel; *I will not pity, nor spare, nor have mercy, but destroy them*? There is a time for judgement, as well as a time

Jerem. 13.  
14.

time for mercy; neither of these may encroach upon another; as judgement may not be allowed to seize upon the soule, during the season of mercy, so neither may mercy put forth it selfe to rescue the soule in an execution of judgement; both must have their due turnes; let me sue therefore for grace, ere the time of grace be over-passed; Heaven is as a strong castle, whereto there is but one way of entrance; the draw-bridge is let down all the day; all that while the passage is open; let me stay till night; the bridge is hoysed up, the way precluded; I may now stand without, and call long enough for an hopelesse admittance.

It

It shall be my care to get  
within those gates, ere my  
Sun be set ; whiles the wil-  
ling neglecters of mercy shal  
find hell open, heaven inac-  
cessible.

III. TEMP.

## III. TEMPTATION

*Thou art one of Gods chosen;  
 Now God sees no sin in his  
 elect; none therefore in  
 thee; neither maist thou  
 then take notice of any sin  
 in thy selfe; or needest any  
 repentance for thy sin.*

Repelled.

**D**Eceitfull tempter; now  
 thou wouldst faine flatter  
 me into hell; and make  
 Gods favour a motive of my  
 damnation; I doubt not but  
 I am, through Gods mercy,  
 one of his chosen; his free  
 grace in Christ my Saviour,  
 hath put upon me this ho-  
 nour; neither will I fear to  
 challenge

challenge any of the happy priviledges of my Election; But that this should be one of the speciall prerogatives of Grace, that God should see no sin in me, I hate to hear; That God imputes no sin to his elect, is a divine truth; but that he sees no sin in his Elect, is a conceit hatch't in hell: For, tell me, thou Antinomian spirit, if God see no sin in his Elect, is the reason on the behalfe of God, or of the sin? Either for that there is no sin at all to be seen, or for that though there be sin in them, yet God sees it not; If the former; it must be either in relation to the person of the sinner, or to the act and nature of the sin: Either, that he

Prov. 20. 9.

Psal. 14. 3.

Rom. 3. 12.

Ps. 19. 13.

he cannot do that act which is formally sinne, or, that though he do such an act, yet in him it is no sin. If the latter; it must be either for the defect of his omniscience, or upon a willing connivence; In each of these there is grosse error, in some of them blasphemy: For first, what can be more evident then that the holiest of Gods elect upon earth fall (and that not infrequently) into sin? *Who can say, I have made my heart clean, I am pure from my sin?* was the just challenge of wise *Salomon*; and his father before him said no lesse, *There is none that doeth good, no not one*; And, elsewhere, *Who can understand his errors? Cleanse thou me from my*



*my secret faults : We all (saith the Prophet Esay) putting himself into the number, have like sheep gone astray; we have turned every one to his owne waies : And wherefore were those legall expiations of old by the blood of their sacrifices, but for the acknowledged sins both of Priests, and people? Perfwade us if thou canst, that our election exempts us from being men: for certainly, whiles we are men we cannot but be sinners : So sure is that Parenthesis of Salomon, There is no man that sinneth not, as that, If we say we have no sin, we both deceive our selves, and make God a lier.*

What then ? That which in it self is sin, is it not sin in

Esa. 53. 6.

Levit. 4. 2.

13. 22.

Num. 15.

24.

2 Kings

8. 46.

1 Joh. 1.

8, 10.

in the Elect? Doth evill turne good as it falls from their person? where did the holy God infuse such vertue into any creature? Surely, so deadly is the infection of sin, that it makes the person evill; but that the holinesse of the person should make the sin lesse evill, is an hellish monster of opinion; Yea so far is it from that; as that the holinesse of the person addes to the haynousnesse of the sin; The adultery had not been so odious, if a *David* had not committed it; nor the abjuration of *Christ* so grievous, if it had not fallen from him that said, *Though all men, yet not I*: Sin is sin even in an Angel; and the worse for the eminence of

of the actor : For what is sin but the *transgression of the law* in whomsoever whersoever therefore Transgression is, there is guilt ; And such the best of all Gods Saints have acknowledged & lamented in themselves ; *Wo is me*, saith the Prophet *Esay*, *for I am undone, because I am a man of unclean lips : The evill that I would not doe, that I doe*, saith the chosen vessel ; *Yea in many things*, saith *St James*, *we offend all*. It is true, that as the beloved Disciple hath taught us, *He that is borne of God sinneth not* ; Not that he may not fall into the same act of sin with the most carnall man, but that he sins not in the same manner ; The one sins with all his heart, with

Jam. 3. 2.

Esa. 6. 5.

Rom. 7. 19.

Jam. 3. 2.

1 Joh. 5:

18.

1 Joh. 3. 9.

with the full sway of his will, the other not without a kind of renitency : The one makes a trade of his sin; the other steps onely aside through the vehemence of a Temptation; The one sins with an high hand, the other out of meer infirmity; The one walks on securely and resolutely, as obfirm'd in his wickednesse; the other is smitten with a seasonable remorse for his offence. The one delights and prides himselfe in his sin; the other, as he sinned bashfully, so he hates himself for sinning; The one grows up daily to a greater height of iniquity; the other improves his sin to the bettering of his soule; But this difference of sin, as  
it

it makes sin unmeasurably  
finfull in the worst men; so it  
doth not quite anull it in the  
holiest; It is their sin still,  
though it raigne not in them,  
though it kill them not.

Whiles then there cannot  
but be sin in the Elect, is it  
possible that God should not  
see it there? Is there any  
thing in heaven, or earth, or  
hell that can be hid from  
his all-seeing eyes? where  
should this sin lurk, that he  
should not espy it? Do not  
the secrets of all hearts lie o-  
pen before him? Are not his  
eyes a flame of fire? Is it not  
expresly noted, as an aggra-  
vation of evill; *Judah did e-  
vill in the sight of the Lord;*  
And, *Our transgressions* (saith  
Isaiah) *are multiplied before*  
*thee:*

Rev. i. 14.

1 King. 14.  
22.

thee: It is out of his infinite holinesse, that he cannot abide to behold sin; but it is out of his absolute omniscience, that there is no sin which he beholds not; and out of his infinite justice, that he beholds no sin which he hates not.

Is it then for that sin hath no being; as that which is onely a failing, and privation of that rectitude and integrity which should be in us, and our actions, without any positive entity in it selfe? upon this ground God should see no sin at all; no not in the wickedest man upon earth; and, whereas wicked men do nothing but sin, it should follow that God takes no notice of most of the actions  
that.

that are done in the world ;  
whereof the very thought  
were blasphemy.

Since then it cannot bee  
out of defect of knowledge,  
that God sees not the finnes  
of his elect ; is it out of a fa-  
vourable connivence that he  
is willing not to see, what he  
sees ? surely, if the meaning  
be, that God sees not the  
finnes of the penitent with a  
revengefull eye, that out of a  
mercifull indulgence, he will  
not prosecute the sins where-  
of we have repented, with  
due vengeance, but passes  
them by, as if they had not  
been ; we do so gladly yeeld  
to this truth, that we can ne-  
ver blesse God enough for  
this wonderfull mercy to  
poore sinners ; it is his graci-

O

ous

Esa. 43. 25.

Esa. 59. 2.

ous word, which we lay redy  
 hold upon; I, even I am he that  
 blotteth out thy transgressions  
 for my own sake, and will not  
 remember thy sinnes. But if  
 the meaning be, that God  
 beares with sin, because  
 theirs; that he so winkes at  
 it as that he neither sees nor  
 detests it, as it falls from so  
 deare actors; it is no other,  
 then a blasphemous charge  
 of injustice upon the holy  
 one of Israel; *Your iniquities,*  
*saith Isaiah,* speaking of Gods  
 chosen people, *have separated*  
*between you and your God; and*  
*your sinnes have hid his face*  
*from you, that he will not hear;*  
 who was dearer to God then  
 the man after his own heart;  
 yet when he had given way  
 to those foule sinnes of adul-  
 tery



tery and murder ; Nathan tells him from God ; Now therefore the sword shall never depart from thine house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife ; Thus saith the Lord, Behold I will raise up evill against thee out of thine owne house &c.

2 Sam. 12.  
10,

11.

How full and clear is that complaint of Moses the man of God ? We are consumed by thine anger, and by thy wrath are we troubled ; Thou hast set our iniquities before thee, our secret finnes in the light of thy countenance ; And Jeremy to the same purpose ; We have transgressed and have rebelled, thou hast not pardoned ; Thou hast covered with anger, and persecuted us, thou hast slain,

Psal. 90.  
78.

Lam. 3. 42,

43.

O 2

thou

44.

*thou hast not pityed us: Thou  
 hast covered thy selfe with a  
 cloud, that our prayer should  
 not passe thorough: Doubtlesse  
 then God so sees sin in his e-  
 lect: that he both more notes  
 and hates sin more in his  
 dearest children then in any  
 other. Upon this impious  
 supposition of Gods not see-  
 ing sin in his chosen, wouldst  
 thou raise that hellish sugge-  
 stion, that a man must see no  
 sin in himselfe; no repen-  
 tance for sin: Then which,  
 what wider gappe can be o-  
 pened to a licentious stupidi-  
 ty? For, that a man should  
 commit sinne, as Lot did his  
 incest, not knowing that hee  
 doth the fact, what is it but  
 to bereave him of his senses?  
 To commit that fact which  
 he*

he may not know to be sin,  
what is it but to bereave him  
of reason ; not to be sorry  
for the sin he hath commit-  
ed, what is it but to bereave  
him of grace? How contrary  
is this to the mind and pra-  
ctise of al Gods Saints? Ho-  
ly Iob could say ; *How many  
are mine iniquities and sinnes ;  
make me to know my transgres-  
sion and my sinne?* and at last,  
when God had wrought ac-  
cordingly upon his heart ; *I  
abhorre my selfe and repent  
in dust and ashes ; Penitent  
David could say, I acknow-  
ledg my transgression, and my  
sin is ever before me ; and else-  
where, I will declare mine in-  
iquity, and be sorry for my  
sin ; and Solomons suppliant  
that would hope for audi-*

Iob 13. 13.

Iob 42. 6.

Pf. 51. 3.

Pf. 38. 18.

O 3                      ence

1 Kings 8.  
38.

ence in heaven, must know the plague of his own heart. carry on therefore thy deluded clients in a willing ignorance of their finnes, and a secure regardlesse of their repentance; for me, I will ransack my heart for my secret finnes; and finde no peace in my soule till it bee truly sensible of my owne repentance, and Gods remission.

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IV. TEMP-

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## IV. T E M P T A T I O N

*Thou maist live as thou listest;  
Thy destiny is irreversibler; If  
thou be predestined to life,  
thy sins cannot damne thee;  
for Gods election remaineth  
certaine. If thou be ordain-  
ed to damnation, all thy good  
endeavours cannot save thee;  
Please thy selfe on earth,  
thou canst not alter what  
is done in heaven.*

*Repelled.*

**T**He suggestion is pernicious; and such, as that Satans quiver hath not many shafts more deadly; for where ever it enters, it renders a man carelessly desperate, and utterly regardlesse

O 4

either

either of good, or evill: be-  
reaving him at once both of  
grace, and wit. The story  
tells us of a great Prince  
tainted with this poyson ;  
whom his wise Physician  
happily cured; for being cal-  
led to the sicke bed of him,  
whom he knew thus dange-  
rously resolved ; in stead of  
medicine, he administers to  
his patient this just convicti-  
on : Sir, you are conscous  
of your stiffe opinion con-  
cerning predestination; why  
doe you send to mee for the  
cure of your sicknesse? Ei-  
ther you are predestinated to  
recover and live, or else you  
are in Gods decree appoint-  
ed to dye : If you be ordain-  
ed to live and recover, you  
shall live, though you take  
no

noe helps of physick from me; but if to dye, all my art and meanes cannot save you. The convinced Prince saw, and felt his errour, and recanted it: as well perceiving, how absurd, and unreasonable it is, in whatsoever decree of either temporall or spiritual good, to sever the means from the end; being both equally determined; and the one in way to the other: The comparison is cleare and irrefragable; Gods decree is equally both certaine, and secret, for bodily health, and life eternall; The meanes appointed, are food and medicine for the one, and for the other, repentance, faith, obedience: In the use of these we may live, we cannot but

die

dye in their neglect : were it any (ther then madnesse in mee to relye upon a pre-supposed decree, willingly forbearing the while the means whereby it is brought about ? To say, If I shall live I shall live, though I eat not, If I shall dye, though I eate I shall not live ; therefore I will not eate, but cast my self upon Gods providence, whether to dye or live : In doing thus, what am I other then a selfe murderer ? It is a prevailing policy of the Devill so to work by his temptations, upon the heart of man, that in temporall things he shall trust to the meanes without regard to the providence of the God that gives them, In spirituall, he should cast  
cast



cast himself upon the providence of a God, without respect to the meanes, whereby they are effected; whereas, if both these goe not together, we lose either God, or our selves, or both.

It is true, that if God had peremptorily declared his absolute will concerning the state or event of any creature, we might not indeavour, or hope to alter his decree; If God have said to a *Moses*, Goe up to the Mount and dye there, it is not for that obedient servant of God, to say; Yet I will lay up some years provision, if perchance I may yet live; Although, even thus, in the minatory declarations of Gods purpose (because we know not what  
con-

2 Sam. 12.

14.

verse 22.

conditions may be secretly intended) we may use what meanes we may for a diversion: The *Ninivites* heard that expresse word from *Jonah* [Yet forty daies and Nineveh shall be destroyed] and though they beleaved the Prophet, yet they betooke themselves to an universall humiliation for the prevention of the judgement: *David* heard from the mouth of *Nathan*; *The child that is born unto thee shall surely dye*; Yet he besought God, and fasted, and lay all night upon the earth, and could say, *Who can tell whether God will bee gracious to mee that the child may live?* good *Hezekiah* was sick unto death, and heares from *Isaiah*; *Set thy house in order*

order, for thou shalt dye and not live ; yet he turnes his face to the wall, and praies ; and makes use of his bunch of figges ; and recovers ; But, where the counsell of God is altogether secret, without the least glimpse of revelation, for a man to passe a peremptory doome upon himselfe, and either thereupon wilfully to neglect the knowne meanes of his good, or to run willingly upō those courses which will necessarily work his destruction, it is the highest degree of madnesse, that can be incident into a reasonable creature.

The father of mercies hath appointed meanes of the salvation of mankind, which lye open to them, if they would

2 Kings  
20. 1, 2.

verse 7.

would not be wanting to themselves ; but especially to us, who are within the bo-  
some of his Church, he hath held forth saving helps in abundance. What warnings, what reproofes, what exhortations, what invitations, what intreaties, what importunities, hath he forborn for our conversion ? what menaces, what afflictions, what judgments hath he not made use of, for the prevention of our damnation ? Can there be now any man so desperately mad, as to shut heaven gates against himselfe, which the mercifull God leaves open for him ? or, as to breake open the gates of hell, and rush violently into the pit of destruction, which God

God had latched against him?

Thou sayst, If I be predestin'd to life, my sinnes cannot damne me. Man; thou beginnest at the wrong end; in that thou takest thy first rise at Gods eternall counsailes, and then judgest doubtfully of thine owne waies; It is not for thee to beginne first at heaven, and then to descend to earth; this course is presumptuous and damnable; What are those secret and closed bookes of Gods eternall decree, and preordination, unto thee? They are onely for the eyes of him that wrote them; *The Lord knoweth them that are his;* Look if thou wilt upon the outer scale of those Divine secrets

2 Tim. 2.

19.

secrets; and, read, *Let every one that nameth the name of Christ depart from iniquity.*

Thy way lies from earth to heaven; The revealed wil of God, by which onely wee are to be regulated, is; Repent, beleeve, obey, and thou shalt be saved; live and dye in thy finnes, impenitent, unbeleeving, thou shalt be damned; According to this rule frame thou thy courses, and resolutions; and if thou canst be so great an enemy to thine own soule, as determinately to contemne the meanes of salvation, and to tread wilfully in the paths of death, who can say other, but thou art faire for hell! But if thou shalt carefully use and improve those good meanes.

meanes which God hath ordained for thy conversion, and shalt thereupon find that true grace is wrought in thy soule; that thou abhorrest all evill waies, that thou dost truly beleve in the Lord Iesus, and heartily purposest, and indevourest to live holily, and conscionably in this present world, thou maiest now as assuredly know thy name written in heaven, as if thou hadst read it in those eternal characters of Gods secret counsell: Plainely, it is not for thee to say, I am predestinate to life, therefore thus I shall doe, and, thus I shall speed; but contrarily, thus hath God wrought in me, therefore I am predestinate; Let me doe well, it cannot

Rom. 2. 10.

2 Pct. 1  
10.

not but be well with mee;  
*Glory, and honour, and peace to  
 every man that worketh good;*  
 Let me doe my utmost dili-  
*gence to make my calling and*  
*election sure;* I am safe, and  
 shall be happy.

But if thou hast been mis-  
 carried to lewd courses, and  
 hast lived as without God in  
 the world; whiles thou dost  
 so, thy case is fearefull: but  
 who allowed thee to sit judg  
 upon thine own soule? and  
 to passe a peremptory doome  
 of necessary damnation up-  
 on thy selfe? Are not the  
 meanes of grace (Gods blef-  
 sed ordinances) stil held forth  
 unto thee? Doth not God  
 still graciously invite thee to  
 repentance? Doth not thy  
 Saviour stand ready with his  
 armes



armes spread abroad to receive thee into his bosome? And canst thou be so desperately, and presumptuously mercilesse to thy selfe, as to say, I shall be damned, therefore I will sinne? Thou canst not be so wicked but there may be a possibility of thy reclamation; whiles God gives thee respite, there may be hope; Be not thou so injurious to thy selfe as to usurpe the office both of God, and the Devill; of God, in passing a finall judgment upon thy selfe; of the Devill, in drawing thy selfe into damnation. Returne therefore, O sinner, and live, break off thy sinnes by repentance, and be saved; But if otherwise, know, that Gods decree

cree doth neither necessitate thy sin, nor thy damnation; Thou maist thank thy selfe for both; Thy perdition is of thy selfe, O Israel.

### V. TEMPTATION

*Why wilt thou be singular amongst and above thy neighbours; to draw needlesse censures upon thy selfe? Be wise, and do as the most. Be not so over-squemish as not to dispense with thy conscience in some small matters; Lend a lye to a friend, swallow an oath for feare, be drunke sometimes for good fellowship, falsify thy word for an advantage, serve the time, frame thy selfe to all companies; thus thou shalt be both*

*both warme, and safe, and  
kindly respected.*

Repelled.

**P**lausible tempter, what  
care wouldest thou seeme  
to take of my ease, and repu-  
tation, that, in the mean time,  
thou mightst run away with  
my soule? Thou perswadest  
mee not to be singular a-  
mongst my neighbours; it  
shall not be my fault if I bee  
so: If my neighbours bee  
good, and vertuous, I am  
with, and for them; let mee  
be hissed at, to goe alone; but  
if otherwise, let me rather go  
upright alone, then halt with  
company: Thou tellst mee  
of censures; they are spent  
in vaine that would dishart-  
en mee from good, or draw  
mee

Mat. 5. 11.

Mat. 7. 13.

Exod. 23  
2.

me into evil; I am too deep rooted in my resolutions of good, then to be turn'd up by every slight wind, I know who it is that hath said, *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my names sake.* Let men take leave to talk their pleasure; in what I know I do wel, I am censure-prooffe. Thou bidst me bee wise, and doe as the most; These two cannot agree together; Not to follow the most, but the best, is true wisdom, My Saviour hath told me, that the *many goe in the broad way, which leadeth to destruction*, and it is the charge of God, *Thou shalt not follow a multitude to doe evil, whiles*

I

I follow the guidance of my God, I walk confidently, as knowing, I cannot goe amisse; as for others, let them look to their own feet, they shall be no guides of mine.

Thou bidst me dispense with my conscience in small matters; I have learnt to call nothing small, that may offend the Majesty of the God of heaven; Dispensations must onely proceed from a greater power; Onely God is greater then my conscience; where he dispenseth not, it were a vaine presumption for me to dispense with my selfe: *modestia ad diu*

And what are those small matters wherein thou solicittest my dispensation? To lend a ly to a friend, why dost thou

Wis. I. 11.

Ioh. 8.

Lev. 19. 11.

Col. 3. 9.

Eph. 4. 25.

thou not perswade mee to  
 lend him my soule? Yea to  
 give it unto thee for him? It  
 is a sure word of the wise  
 man; *The mouth that lyeth,*  
*slayeth the soule;* How vehem-  
 ent a charge hath the God  
 of truth layd upon me, to a-  
 void this sinne, which thou,  
 the father of lies, wouldst  
 draw me unto? What mar-  
 vell is it, if each speak for  
 his own? He who is *truth it*  
*selfe,* and *loveth truth in the*  
*inward parts,* justly calles for  
 it in the tongue; *Laying aside*  
*lying* (saith the Spirit of  
 God) *speake every man truth*  
*with his neighbour;* Thou  
 who art a lying Spirit,  
 wouldst be willing to ad-  
 vance thine own brood un-  
 der the faire pretence of  
 friend-

friendship; But what? shall I to gratifie a friend, make God mine enemy? shall I to rescue a friend from danger, bring destruction upon my selfe? *Thou shalt destroy them that speake leasings*, saith the Psalmist: *Without shall be every one that loveth, or maketh lies*. If therefore my true attestation may availe my friend, my tongue is his, but if he must be supported by falshood; my tongue is neither his, nor mine; but is his that made it.

Psal. 5. 6.

Rev. 22. 15.

To swallow an oath for fear? No, tempter; I can let down none such morsels; an oath is too sacred, & too awfull a thing for me to put over out of any outward re-

P      spect

Exod. 22.

8.

Eccl. 16.

59.

Lev. 19.

12.

Ezek. 17.

19.

spects, against my conscience ? If I sweare, the Oath is not mine, it is Gods; and the revenge will be his, whose the offence is. It is a charge to be trembled at ; *Yee shall not sweare by my name falsely ; neither shalt thou profane the name of thy God, I am the Lord;* And if the word of charge be so dreadfull, what terrour shall we find in the word of judgment ? Lo, God sweares too ; and because there is no greater to sweare by, he swears by himself, *As I live, surely mine oath that he hath despised, and my Covenant which he hath broken, ever it will I recompence upon his owne head :* It was one of the words that were delivered in fire and smoak and thunder



thunder and lightning, in *Sinai* ; *The Lord will not hold him guiltlesse that taketh his name in vaine.* I dare not therefore feare any thing so much as the displeasure of the Almighty ; and (to dye for) will neither take an unlawfull oath, nor violate a just one. As for that socia-ble excesse, whereto thou temptest me, how ever the commonness of the vice may have seemed to abate of the reputation of hainousnes, in the opinion of others, yet to me it representeth it so much more hatefull ; as an universall contagion is more grievous then a local : I cannot purchase the name of good fellowship with the losse of my reason, or with the price of

Exod. 20.  
7.

Prov. 20. 7.

Esa. 5. 11.

Esa. 5. 22.

Amos 6. 6.

a curse; Dayly experience makes good that word of Solomon, that *Wine is a mocker*, robbing a man of himselfe, and leaving a beast in his roome. And what woes do I heare denounced against those that *rise up early in the morning that they may follow strong drink, that continue till night til the wine inflame them*: If any man thinke he may pride himselfe in a strong brain, and a vigorous body; *Woe to them that are mighty to drink wine, & men of strength to mingle strong drinkes*: Let the Iovialists of the world *drink wine in bowles, and feast themselves without feare, let me never joyne my selfe with that fellowship, where God is banisht from the* compa-

companie. Wouldst thou  
perswade me to falsifie my  
word for an advantage? what  
advantage can be so great as  
the conscience of truth, and  
fidelity? That man is for  
Gods tabernacle, *that swear-*  
*eth to his owne hurt, and*  
*changeth not*; Let me rather  
lose honestly, then gaine by  
falshood and perfidiousnesse.  
Thou biddest me serve the  
time; So I will doe; whiles  
the time serves not thee; but  
if thou shalt have so corrup-  
ted the time, that *the whole*  
*world is set in wickednesse*, I  
will serve my God in oppo-  
sing it: gladly will I serve  
the time in all good offices,  
that may tend to rectifie it,  
but to serve it in a way of  
flattery, I hate and scorn.

Psal. 15. 4.

1 Ioh. 5. 19.

1 Cor. 9.  
19.

20.

21.

22.

I shall willingly frame my  
felfe to all companies ; not  
for a partnership in their  
vice, but for their reclama-  
tion from evil, or encourage-  
ment in good; The chosen  
vessell hath by his example  
taught me this charitable,  
and holy pliability; *Though*  
*I be free from all men, yet have*  
*I made myself a servant unto*  
*all, that I might gain the more.*  
*To the Jewes I became as a*  
*Jew, that I might gaine the*  
*Jewes; to them that are under*  
*the Law, as under the Law,*  
*that I might gaine them that*  
*are under the Law; To them*  
*that are without Law, as with-*  
*out Law, (being not without*  
*Law to God, but under the Law*  
*to Christ that I might gain them*  
*that are without Law; To the*  
*weake*

*weake I became weake that I  
might gaine the weake; I am  
made all things to all men that  
I might by al means save some:*  
My onely scope shall be spi-  
rituall gaine; for this will I  
(like some good Merchant)  
trafique with all nations,  
with all persons.

But for carnall respects, to  
put my selfe (like the first  
matter) into all formes, to be  
demure with the strictly-se-  
vere, to be debaucht with  
the drunkard, with the A-  
theist profane, with the Bi-  
got superstitious, what  
were this but to give away  
my soule to every one, save  
to the God that ownes it;  
and whiles I would be all, to  
be nothing; and to professe  
an affront to him that hath

Rom. 12. 2.

charged me *be not conformed to this world.* Shortly, let me be despicable, and starve, and perish in my innocent integrity, rather then be warme and safe, and honoured upon so evill conditions.

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## VI. TEMP-

## VI. TEMPTATION

*It is but for a while that thou hast to live; and when thou art gone, all the world is gone with thee; Improve thy life to the best contentment; Take thy pleasure whiles thou maist.*

Repelled.

**E**ven this was the very note of thine old Epicurean clients, *Let us eat and drink, for to morrow we shall die*, I acknowledge the same dart and the same hand that flings it; a dart dipped in that deadly poison that causeth the man to dye laughing; a dart that pierceth as deeply into the sensuall heart, as it

1 Cor. 15  
34.

P 5 easi-

easily retorted by the regenerate. These wilde inferences of sensuality are for those, that know no heaven, no hell : but to me that know this world to be nothing but a thorow-fare to eternity either way, they abhorre, not from grace onely, but from reason it selfe ; In the intuition of this immortality, what wise man would not rather say, my life is short, therefore it must bee holy ? I shall not live long, let me live well ; so let mee live for a while, that I may live for ever ? These have been still the thoughts of gracious hearts, *Moses* the man of God, after he hath computed the short periods of our age, and confined it to

Psal. 90.  
10.



to fourescore yeares, (so soon  
*is it cut off, and we fly away*) in-  
 ferres with the same breath,  
*So teach us to number our daies*  
*that we may apply our hearts to*  
*wisdome;* As implying that  
 this holy Arithmeticke  
 should be an introduction to  
 Divinity; that the search of  
 heavenly wisdome should be  
 the true use of our short life;  
 and the sweet singer of Israel  
 after he hath said, *Behold, thou*  
*hast made my daies as a span*  
*long, mine age is nothing to*  
*thee;* findes cause, to look  
 up from earth to heaven,  
*And now, Lord, what wait I*  
*for? surely my hope is even in*  
*thee:* He that desired to know  
 the measure of his life, findes  
 it but a span; and recom-  
 pences the shortnesse of his  
 con-

Psal. 90.  
10.

12.

Psal. 39.  
4.  
5.

7.

Pf. 78. 39.

Pf. 102. 11,  
12.

Pf. 16. 9.

continuance, with hopes everlasting, as the tender mercy of our God pities our frailtie, remembring that we are but *flesh, a wind that passeth away, and cometh not againe*; So our frailty supports it selfe with the meditation of his blessed eternity; *My daies* (saith the Psalmist) *are like a shadow that declineth, and I am withered like grasse*; But thou, O Lord, shalt endure for ever, and thy remembrance to all generations.

As therefore every man walketh in a vain shadow, in respect of his transitorinesse, so the Good man in respect of his holy conversation, can say, *I will walke before the Lord in the Land of the living*; and knowes himselfe made for

for better ends then vaine pleasure ; I shall not dye but live, and declare the works of the Lord It is for them who have their portion in this life ; who have made their belly their God, and the world their heaven, to place their felicity in these carnall delights ; Gods secret ones enjoy their higher contentments ; Thy loving kindnesse is better then life, saith the Prophet ; Thou hast put gladnesse in my heart, more then (they had) in the time that their corne and their wine increased.

Miserable worldlings, who walke in the vanitie of their mindes, being alienated from the life of God, through the ignorance that is in them, because of the blindnesse of their hearts ;  
who

Pf. 118. 17.

Pf. 117. 14.

Pf. 63. 3.

Pf. 4. 7.

Eph. 4. 17.  
18.

19.

*who being past feeling, have given themselves over to lasciviousnesse, to work all uncleannesse with greedinesse : What wonder is it, if as their life is meerely brutish, so the happinesse that they affect is no other then bestiall ; and if they snatch at those vanishing shadowes of pleasure, which a poore momentany life can afford them : according to the improvement of our best faculties, so is our felicity ; The best facultie of brute creatures is their sense, they therefore seeke their happinesse in the delectation of their senses : Mans best facultie is reason ; he places his happinesse therefore in the delights of the mind, in the perfection of knowledg,*  
and

and height of speculation ;  
 The Christians best facultie  
 is faith ; his felicity there-  
 fore consists in those things  
 which are not perceptible by  
 sense, nor fadomeable by  
 reason, but apprehensible by  
 his *faith*, which is the evidence  
 of things not seen, either by  
 the eye of sense or reason: and  
 as his felicity, so is his life,  
 spirituall. *To mee to live is  
 Christ*, faith he that was rapt  
 into the third heaven; *I live,*  
*yet not I, but Christ liveth in*  
*mee, Our life is hid with Christ*  
*in God*, and, *When Christ*  
*which is our life, shall appeare,*  
*then shall we also appeare with*  
*him in glory.* Lo then, when  
 the worldling dies, his life  
 dies with him, and, to him,  
 the world is gone with both;  
 but

Heb. 11. 1.

Phil. 1. 21.

Gal. 2. 20.

Col. 2. 3,

4.

but when I die to nature, I have a life that lives still; a life that cannot die; a life that both is, and makes mee glorious: It is not for mee therefore to hunt after these unsatisfying, and momentary pleasures, which perish in their use, and shut up in repentance; but to lay up those sure comforts, which shall never have an end, but after this transitory life shall accompany mee to eternity.

Tell not mee therefore of taking my full scope to the pleasures of sinne; I know there is an hell, and I looke for an heaven; upon this short moment of my life depends everlastingnesse.

Let

Let me therfore be carefull  
to bestow this short life,  
as that I may be sure to  
avoid eternity of torments,  
and to lay up for eternity  
of blessednesse.

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VII. T E M P T .

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## VII. TEMPTATION

*It is for common wits to walk in the plain road of opinions. If thou wouldst be eminent amongst men, leave the beaten track, and tread in new paths of thine owne. Neither let it content thee to guide thy steps by the dim lanterns of the Antient; he is no body that hath not new lights either to hold out, or follow.*

Repelled.

**W**icked tempter; I know thou wouldst have me go any waies, save good; werethose new waies, right, thou wouldst never perswade me to walk in them;  
now



now I have just reason to  
mis-doubt and shun those  
paths which thou invitest  
me unto; both as private,  
and as new: It is enough  
that they are my owne; for  
canst thou think to bring me  
to believe my selfe wiser  
then the whole Church of  
God? Who am I, that I  
should over-know not the  
present world of men only,  
but the eminent Saints, and  
learned Doctors of all for-  
mer ages? Why should I  
not rather suspect my owne  
judgement, then oppose  
theirs? When the Church in  
that heavenly marriage-song  
inquires of the great shep-  
heard of our souls; *Tell me,*  
*O thou whom my soule loveth,*  
*where thou feedest, where thou*  
*makest*

Cant. i. 7.

8.

makest thy flocks to rest at noone; for why should I be as one that turneth aside by the flocks of thy companions? she receives answer; If thou know not (O thou fairest among women) go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents. Lo, the tracks of the flock, and the tents of the shepherds are my direction to find my Saviour; if I turn aside, I misse him, and lose my selfe.

It is more then enough that those waies are new: for truth is eternall; and that is therefore most true, that comes nearest to eternity; as contrarily, novelty is a brand of falshood, and error: Thus saith the Lord;

Jer. 6. 16.

Stand

*Stand ye in the ways, and see ;  
and ask for the old paths, where  
is the good way, and walk there-  
in, and ye shall find rest for your  
soules : Far be it from me  
then, that I should be guilty  
of that contempt, where-  
of the Prophet, with the  
same breath, accuseth his  
Jewes; But they said, We will  
not walk therein. It is a fear-  
full word that I heare from  
the mouth of the same Pro-  
phet ; Because my people have  
forgotten me ; and have caused  
them to stumble in their waies  
from the antient paths, in a  
way not cast up : I will scatter  
them as with an East-wind be-  
fore the enemy ; I will show them  
the back and not the face in the  
day of their calamity ; Wo is  
me for these heavy times,  
wherein*

Jer. 18. 15.

17.

wherein it is not the least part of our sin, nor the least cause of our miseries, that we have stumbled from the ancient pathes, into the untrodden waies of schisme and error, and find not the face, but the back of our God turned to us, in this day of our calamity; O God, thou art just; we cannot complain that have made our selves miserable.

It is true, where our forefathers have manifestly started aside like a broken bow; and having *corrupted their wayes*, have *burnt incense to vanity*, we must be so far from making their precedent a warrant for our imitation, as that we hear God say to us, *Be ye not like unto your*

Gen. 6. 12.  
Jer. 18. 15.

2 Chro.  
30. 7.

*your fathers; Walk not in the statutes of your forefathers, neither observe their judgments; For those that turne aside to crooked waies, the Lord shall lead them forth with the workers of iniquity; But where wee see them walke with a right foot, in the holy waies of God, and continue stedfastly in the faith which was once delivered to the Saints, we have reason to be followers of them, who through faith and patience inherit the promises; that walking in their waies, we may attaine to their end, the salvation of our soules.*

Let me see those steps wherein the holy Prophets have trod; those wherein the blessed Apostles have traced

Ezek. 20.  
18.

Pl. 125. 5.

Gal. 2. 14.

Jude 3.

Heb. 6. 12.

traced the Prophets, those wherein the Primitive Fathers and Martyrs have followed the Apostles; those wherein the godly and learned Doctors of the succeeding ages have followed those primitive Fathers; and if I follow not them, let me wander, and perish; It is for true men to walke in the Kings high-way, theeves & suspected persons crosse over through by-paths, and make way where they find none.

Thou tell'st me of new lights; I ask whence they rise: I know who it was that said, *I am the light of the world, he that followeth me shall not walk in darknesse, but shall have the light of life*; and I know that light was the true light,

Joh. 8. 12.

Joh. 12. 46.

Joh. 1. 8, 9.

light; of whom holy David  
 spake long before, *Thou art*  
*my lampe, O Lord; and the*  
*Lord wil lighten my darknesse;*  
*and in thy light shall we see*  
*light; Those that doe truly*  
*hold forth this light shall be*  
*my guides, and I shall follow*  
*them with all confidence;*  
*and shall find the path of the*  
*just, as the shining light,*  
*that shineth more and more un-*  
*to the perfect day; As for a*  
*ny new light, that should*  
*now break forth, and shine*  
*upon our waies; certainly it*  
*is but darknesse; such a light*  
*as Bildad prophesied of long*  
*ago; The light of the wicked*  
*shall be put out, and the sparke*  
*of his fire shall not shine; The*  
*light shall be darknesse in his*  
*Tabernacle, and his Candle*  
 Q shall

2 Sam. 12

29.  
Pl. 36. 10.

Prov. 4. 18.

Iob 22.  
28.

Luc. 11. 35.

Iob. 18. 5.  
6.

Isay. 59. 9.

10.

*shall be put out with him; So as the seduced followers of these new lights may have just cause to take up that complaint of the Prophet, We wait for light, but behold obscurity, for brightnesse, but we walk in darknesse; we grope for the wall like the blinde, wee stumble at noone day as in the night. Shortly then, that light which the father of lights hath held forth in his will revealed in his word, as it hath been interpreted by his holy Church in all ages, shal be my guide, till I shall see as I am seen; as for any other lights, they are but as those wandring fires that appear in damp marishes, which lead the travailer into a ditch.*

TEMP-



## VIII. T E M P T A T I O N

*Pretend religion, and doe any thing : what face is so foule as that Maske will not cleanly cover ? seem holy, and be what thou wilt.*

Repelled.

**Y**Ea, there thou wouldest have mee ; this is that deadly dart, wherewith thou hast slain millions of soules ; Hence it is that the *Mahumetan* Saints may commit publique filthinesse with thanks ; Hence, that corrupt Christians bury such abominable crimes in their cowls Hence, that false professors shroude so much villanies under the shelter of piety ; Hence, that

Q 2

the

Math. 7. 15.	the world abounds with so many sheep without, wolves within ; faire tombes full of inward rottenesse ; filthy dunghills covered over with snow : rich herse-cloathes hiding ill-sented carkasses ; broken potsheards covered with silver drosse ; Hence,
Mat. 23. 27.	that the adversaries of <i>Judah</i> offer to <i>Zerobabel</i> their aid in building the Temple ; The harlot hath her peace offerings ; <i>Absolom</i> hath his vow to pay ; <i>Herod</i> will worship the infant ; <i>Judas</i> hath a kisse for his Master ; <i>Simon Magnus</i> will be a Convert ; <i>Ananias</i> and <i>Sapphira</i> will part with all ; The Angell of the church of <i>Sardis</i> will pretend to live ; The beast hath hornes like a Lamb, but speakes
Pro. 26. 13.	
Ezr. 4. 2.	
Pro. 7. 14.	
Mat. 2. 8.	
Mat. 26. 49	
Acts 8. 13.	
Rev. 3. 2.	
Rev. 13. 11.	

speakes like a dragon ; in a word, the wickedest of men will counterfeit Saints, and false saints are very Devills: for so much more eminent as the vertue is, which they would seeme to put on, so much the more odious is the simulation both to God and man: now the most eminent of all vertues is holinesse: whereby we both come nearest unto God, and most resemble him: of all creatures therefore out of hell, there is none so loathsome to God as the hypocrites, & that upon a double provocation ; both for doing of evil, & for doing evil under a colour of good ; the face that the wicked man sets upon his sin, is worse then the sin it self : *Bring no*

1 Pet. 1. 19.

Lev. 11. 44.

19. 2.

Isa. 1. 13.

Q 3

*more*

Eſ. 1. 13.

more vain oblations, (saith the Lord) incense is an abomination to mee; the new moones and Sabbaths, the calling of Assemblies I cannot away with; it is iniquity; even the solemn

14.

meeting; Your new Moones, and your appointed feasts my soule hateth, they are a trouble to me, I am weary to beare them. How

faine wouldst thou therefore draw mee into a double condemnation both for being evill, and seeming good,

both which are an abomination to the Lord; Doe I not hear

Iſa. 29. 13.

him say, For as much as this people draw neare me with their mouth, and with their lips doe honour mee, but have removed

14.

their hearts from me; therefore behold I will proceed to doe a marvellous work amongst this people,

people, even a marvellous work  
and a wonder, for the wisdom  
of the wise shall perish; Doe I  
not heare him say by his pro-  
phet *Jeremiah*; They will de-  
ceive every one his neighbour,  
and will not speake the truth:  
Their tongue is an arrow shot  
out, it speaketh deceit; one  
speaketh peaceably to his neigh-  
bour with his mouth, but in  
heart he layeth his wait; shall  
I not visit them for these things,  
saith the Lord: shall not my  
soul be avenged of such a na-  
tion as this? Indeed this is the  
way to beguile the eyes of  
men like our selves; for who  
would mistrust a mortified  
face? an eye and hand lift  
up to heaven? a tongue that  
speakes holy things? but  
when we have to doe with a

Icr. 9. 5.

8.

9.

Q 4 searcher

Iſa. 29. 15.

Ma. 30. 1.

Mar. 23.

25.

Eſay 58. 4.

ſearcher of hearts, what mad-  
neſſe is it to think there can  
be any wiſdome or under-  
ſtanding, or counſail againſt  
the Lord? *Woe bee to them  
therefore that ſeek deepe to  
hide their counſell from the  
Lord; and their workes are  
in the darke, and they ſay,  
Who ſeeth us; and who know-  
eth us? Woe bee to the rebel-  
lious children, ſaith the Lord,  
that take counſell, but not of  
mee, that cover with a cover-  
ing, but not of my ſpirit, that  
they may add ſin to ſin. Shall I  
then cleanſe the out-ſide of  
the cup, whiles I am within  
full of extortion, & exceſſe?  
ſhall I faſt for ſtrife and de-  
bate, and to ſmite with the  
fiſt of wickedneſſe? ſhall I  
under pretence of long pray-  
ers*

ers devour widowes houses? shal I put on thy forme, and transfigure my selfe into an Angell of light? shall not the all-seeing eye of the righteous God find me out in my damnable simulation? Hath not he said, & wil make it good, *Though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before mee?* Hath not my Saviour, who shall be our Judge, said, *Therefore thou shalt receive the greater damnation?* Can there be any heavier doom that can fall from that awfull mouth, then, *Receive thy portion with hypocrites?* Let those therefore that are ambitious of an higher roome in hell, *maintaine a forme of Godlinesse, and deny*

Q 5

Mat. 23.

14.

2 Cor. 1.

14.

Jer. 2. 22.

Mat. 23. 14.

2 Tim. 3.  
5.

*deny the power of it: face wickednesse with piety: stalke under religion for the aimes of policy: juggle with God and the world, case a devill with a saint, and row towards hell whiles they looke heaven-ward. For me,*

Iob 27. 3.

*All the while my breath is in me, & the spirit which God gives mee, is in my nostrills, I shall walke in mine uprightness: All false waies, and false semblances shal my soule utterly abhorre: that*

Psal. 26.  
11

2 Cor. 1.  
12.

*so at the parting. my rejoicing may be the testimony of my conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God I have had my conversation in the world.*



## IX. T E M P T A T I O N

Why shouldst thou lose any thing of thy height? Thou art not made of common mold; neither art thou as others; If thou knowst thy self, thou art more holy, more wise, better gifted, more inlightned then thy neighbours; Justly therefore maist thou over-look the vulgar of Christians, with pity, contempt, censure; and beare thy selfe as too good for ordinary conversation, go apart, and avoid the contagion of common breath.

Repelled.

**I**F pride were thy ruine, wicked spirit, how faine wouldst

Gen. 3.

Psal. 73. 6.

Jude 6.

wouldst thou make it mine also? This was thy first killing suggestion to our first parents in paradise, soone after thine owne fall, (as if it had been lately before, thy owne case) *Ye shall be as Gods, knowing good and evill*: That which thou foundest so deadly to thy selfe, thou art enviously willing to feoffe upon man, that if through thy temptation, Pride may compasse him about as a chaine, he may beare thee company in those everlasting chaines wherein thou art reserved under darknesse to the judgement of the great day. Thou well knowest that the ready way to make me odious unto God, is to make me proud of my selfe;

selfe; Pride and arrogancy;  
 and the evill way doth he hate;  
 The day of the Lord of hosts  
 shall be upon every one that is  
 proud and lofty, saith the Pro-  
 phet: He hath scattered the  
 proud in the imaginations of  
 their hearts, saith the blef-  
 sed Virgin; God resisteth the  
 proud, and giveth grace to the  
 humble, saith the Apostle;  
 The Lord will destroy the house  
 of the proud, saith Salomon;  
 and his father David before  
 him, Thine eyes are upon the  
 haughty that thou maist bring  
 them downe; Downe, indeed,  
 even to the bottome of that  
 pit of perdition. Make me  
 but proud therefore, & I am  
 thine; Sure I am, God will  
 not owne me; and if I could  
 be in heaven with this sin,  
 would

Prov. 8. 13.

Esa. 2. 11,  
12.

Luke 1. 51.

Jam. 4. 6.

1 Pet. 5. 5.

Prov. 15:  
25.2 Sam. 22.  
28.

Esa. 14. 12.

would cast me downe head-long into hell.

1 Cor. 4. 7.

Thou bidst me not to lose any thing of my height; Alas, (poore wretched dwarfe that I am!) what height have I? if I have but grace enough to know and bewaile my owne misery, and nothingnesse, it is the great mercy of my God; *Who maketh mee to differ from another? and what have I that I have not received? and if I have received it, why should I glory in it as my owne?* Whatsoever thou perswadedst me, let me rather lose of my height, then adde to my stature, and affect too high a pitch; That humility is rewarded with honour, this pride with ruine; It is the word

word of truth himselfe;  
*Whosoever shall exalt himselfe*  
*shall be abased; and he that*  
*shall humble himselfe shall be*  
*exalted;* The way then to  
 lose my whole height; yea  
 my being, is to be lifted up,  
 in, and above my selfe; for  
 though I should build my  
 nest as high as the Eagle; or  
 advance a throne among the  
 stars, yet how soone shall he  
 cast me downe into the dust;  
 yea, (without my repen-  
 tance) into the nethermost  
 hell?

Thou telst me that (which  
 the Pharisee said of him-  
 selfe) *I am not as others;*  
 True, for I can say with the  
 chosen vessell, *that I am the*  
*chiefe of sinners:* Thou  
 wouldst bring me into an  
 opinion

Mat. 23.

13.

14.

Luc. 14.

11.

18.

14.

Rom. 7. 18.

Prov. 30.

2,

3:

opinion that I am more holy, and more wise then my neighbours; I am a stranger to other mens graces, I am acquainted with my owne wants; Yea I so well know my own sinfulness and folly that I hang downe my head in a iust shame for both; I know that he who was holier then I, could say, *I know that in me (that is, in my flesh) dwelleth no good thing;* and he that was wiser then I, could say, *Surely I am more brutish then any man, and have not the understanding of a man; I neither learned wisdom, nor have the knowledge of the holy:* All the holinesse that I have attained unto is to see and lament my defects of holinesse; and all my wisdom

dome is to descry and complaine of my own ignorance and foolishnesse.

Am I better gifted then another? Thou art an ill judge of either, who enviest the gifts of both; But if I be so, they are gifts still; and such gifts as the donour hath not absolutely given away from himselfe to me, but hath given (or lent them rather) to me, for an improvement to his owne use; which I have no more reason to be proud of, then the honest factor, of his masters stock; received by him, not for possession, but for trafique.

Am I more inlightned then others? the more do I discerne my owne darknesse, and the more do I find cause  
to

to be humbled under the sense of it; But if the greater light which thou saist is in me, were not of an humane imagination, but of divine irradiation, what more reason should I have to be proud of it, then that in this more temperate clime I have more sun shine then those of *Lapland* and *Finland*, and the rest of those more northerne nations; so much the more reason have I to be thankful; none to be proud.

Why should I therefore over-looke the meanest of my fellow Christians; who may perhaps have more interest in God then my selfe; for it is not our knowledge that so much indeares us to God, as our afflictions; perhaps



perhaps he that knows lesse may love more; and if he had been blessed with my means, would have known more; Neither is it the distribution of the Talents that argues favour, but the grace to imploy them to the benefit of the giver: if he that received the one Talent had gained another, he had received more thanks then he that upon the receipt of five Talents had gained one.

The Spirit breathes where it listeth; and there may lie secret graces in the bosome of those, who passe for common Christians, that may find greater acceptation in heaven, then those whose profession makes a fairer ostentation of holinesse.

I can pity therefore those that are ignorant, and apparently gracelesse; but for those that professe both to know, and to love Christ; whiles their lives deny not the power of godlinesse, I dare not spend upon them either my contempt, or censure, lest whiles I judge wrongfully, I be justly judged: much lesse dare I separate my self from their communion as contagious; Thou knowest how little it were to thine advantage, that I should be perswaded to depart from the Tents of the notoriously wicked; *and to have no fellowship with the unfruitfull works of darknesse*; as too well understanding that *evill conversation corrupts good manners*;

Num. 16.

20, 21.

2 Cor. 6.

17.

Ephes. 5, 11.

ners; and that a participation in sin drawes on a partnership in judgement; Neither know I whether thou shouldst gaine more by my joyning with evill society, or my separating from good; infection follows upon the one, distraction upon the other: Those then which cast off their communion with Christ and his Church, whether in doctrine or practise, I shall avoid (as the plague) soone, and far: But those who truly professe a reall conjunction, with that head, and this body; Into their secret let my soule come, and unto their assembly let mine honour be united: But if, where I find weaknesse of grace, and involuntary failings

Num. 16.  
26.

Esay 65.5.

6.

lings of obedience, I shall say, *Stand by thy selfe, come not neer me, for I am holier then thou*; how can I make other account then that this pride shall be a smoke in the nostrils of the Almighty, a fire that burneth all day; and that he will recompence it into my bosome?

Shortly, I know none so fit to depart from, as from my selfe, my owne pride, self-love, and the rest of my inbred corruptions; and am so far from over-looking others, that I know none worse then my selfe.

X. TEMP.

## X. TEMPTATION

However the zeale of your scrupulous Preachers is wont to make the worst of every thing ; and to damne the least slip to no lesse then hell: Yet there are certaine favourable temperaments of circumstances, which may (if not excuse yet) extenuate a fault, such as age, complexion, custome, profit, importunity, necessity, which are justly pleadable at the barre both of God, and the conscience, and are sufficient to rebate the edge of divine severity.

Repelled.

**W**icked tempter, I know  
there is nothing upon  
earth,

Esa. 58. 1.

earth, that so much either troubles thee, or impairs thy kingdome of darknesse, as the zeale of conscionable Preachers; those, *who lift up their voice like a trumpet, and shew Gods people their transgression, and the house of Jacob their sin*; this is it that rescues millions of souls from the hand of hell, and gives thee so many foyles in thy spirituall assaults; This godly and faithfull zeal represents mens sins to them as they are, and, by sins, the danger of their damnation; which thy malicious subtilty would faine blanch over, and palliate to their destruction; But when thou hast all done, it is not in their power to make sin worse then it is, or in thine to make it

it

it better: As for those favourable temperaments which thou mentionest, they are meere Pandarismes of wickednesse; faire visors of deformity: For to cast a glance upon each of them; Age is not a more common plea, then unjust: The young man pretends it for his wanton, and inordinate lust: The old, for his gripplenesse; techinesse; loquacity: All wrongfully, and not without foule abuse.

Youth is taught by thee to call for a swing: and to make vigour, and heate of blood, a priviledge for a wild licentiousnesse; for which it can have no claime but from a charter sealed in hell: I am sure that God

R

who

Ed. 12. 1.

Psal. 119. 9.

who gives this marrow to his bones, and brawne to his armes, and strength to his sinewes, and vivacity to his spirits, lookes for another improvement; Remember thy Creator in the days of thy youth, saith Solomon; And his father before him; Wherewithall shall a young man cleanse his way? by taking heed thereto according to thy word: Lo, the young mans waies are foule with lusts and distempered passions, and they must be cleansed; and the way to cleanse them is attendance (not of his owne vaine pleasures, but) of the holy ordinances of his maker: Thou wouldst have him run loose like the wild Asse in the desert, God tells him, *It is good for*



for a man to beare the yoke in his youth; even the yoke of the divine precepts, the stooping whereunto is the best, & truest of al freedoms, so as he may be able to say with the best Courtier of the wickedest King; *I thy servant feare the Lord from my youth*; The aberrations from which holy lawes of God are so far from finding an excuse from the prime of our years, as that holy *Iob* cries out of them in the bitterneffe of his soule, *Thou hast made mee to possesse the iniquities of my youth*; and as *David* vehemently deprecates Gods anger for them; *Remember not, Lord, the sins of my youth*; so *Zophar* the *Naamathite* notes it for an especiall brand of

Lam. 3. 27.

Obadiah  
in 1 Kings  
18. 12.

Iob 13. 26.

Psal. 25. 7.

R 2

Gods

Iob 20. 11.

Esa. 54. 2.

Isaiah 54. 2.

Gods judgement upon the wicked man, that *his bones are full of the sins of his youth*; and God declares it as an especial mercy to his people; *Thou shalt forget the shame of thy youth*; The more headstrong therefore my youth is, the more strait shall I curbe it, and hold it in: and the more vigorous it is, so much the fitter it is to be consecrated to that God who is most worthy to be served with the best of his own.

As for old age, it hath I grant its humours and infirmities; but rather for our humiliation, then for our excuse. It is not more common then absurd and unreasonable, that when we are necessarily leaving the world

world, we should be most fond in holding it ; when wee are ceasing to have any use of riches, then, to endeavour most eagerly to get them ; when we should bee laying up treasure in heaven, to be treasuring up wrath for our selves, and baggs, for we know not whom : To be unwilling to spend what we cannot keep ; and to be mad on getting what we have not the wit or grace to spend : If then thou canst perswade any man to bee so gracelesse, as to make his vicious disposition an apology for wickednesse, let him plead the faults of his age for the excuse of his avarice.

As for morosity of nature, and garrulity of tongue, they

201

R 3

are

are not the imperfections of the age, but of the persons; There are meek spirits under gray haire, and wrinkled skinned; There are old men, who, (as that wise heathen said of old) can keepe silence, even at a feast; He hath ill spent his age that hath not attained to so good an hand over himselfe, as in some meet measure to moderate both his speech and passion.

If some complexions both incline us more, and crave indulgence to some sinnes, more then other, (the sanguine to lust, the cholerick to rage, &c.) wherefore serves grace but to correct them? If we must be over-ruled by nature, what doe we professing

sing Christianity : Neither humours, nor stars can necessitate us to evill; whiles thou therefore pretendest my naturall constitution, I tell thee of my spirituall regeneration; the power whereof if it have not mortified my evill and corrupt affections, I am not ( what I professe to be ) a Christian.

The strongest plea for the mitigation of sinne, is Custom; the power whereof is wont to be esteemed so great, as that it hath seemed to alter the quality of the fact, and of sin, to make no sin: Hence the holy Patriarchs admitted many comforts into their marriage-bed, without the conscience of offending; which, if it

R 4

had

had not been for the mediation of Custome, had beene justly esteemed no better then criminous : But however where is no contrary injunction, Custome may so far usurp, as to take upon it to be no lesse then a law it selfe ; Yet, where there is a just regulation of law, the plea of Custome is so quite out of countenance, as that it is strongly retorted against it selfe ; neither is there any more powerfull reason for the abolition of an ill use, then that is a custome ; so much the more need therefore to be opposed and reformed. Hence was that vehement charge of God to his Israel : *After the doings of the land of Egypt, wherein ye dwelt,*

Lev. 18.3.

dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk after their ordinances. Ye shall keep mine Ordinance, that ye commit not any of these abominable customes, which were committed before you; and that ye defile not your selves therein, I am the Lord your God.

v. 30.

It is too true that the bonds of Custome are so strong and close, that they are not easily loosed; in so much as Custome puts on the face of another nature; Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to doe evill; How stilly did the men of Judah, (after all the dread-  
full

Jer. 13. 23.

Jer. 44. 17.

full threatnings of the Prophet ) hold to their Idolatrous customs, which they had learn't in Egypt; Wee will burne incense to the Queen of heaven, and poure out drink-offerings to her, as wee have done; we, and our fathers, our Kings, and our Princes, in the Cities of Judah, and in the streets of Jerusalem; It is with ill customs, as with diseases; which if they grow inveterate, are so much the harder to be cured; but shall I therefore hug my malady, because I have long had it? because it will not part away with ease? Shall I bid a theefe welcome, because he had wont to rob me?

Shortly then, so far is an ill custome from extenuating my



my sin, as that it aggravates it; Neither shall I offend the lesse, because I offend with more; but rather double it, both, as in my act, and, as in my imitation; in following others amisse, and in helping to make up an ill precedent for others following of me.

As for the profit that may accrew by finning; let those carnall hearts value it, that have made the world their God; To me, the greatest gain this way is losse: Might I have that house-full of gold and silver that *Balaam* talkt of; or all those kingdoms of the earth, and the glory of them which thou shewedst to my Saviour, what are all these to the price

Num. 24.  
13.

Mat. 16.

26.

Mark. 8.

36.

price of a sin; when they meet with a man that hath learnt from the mouth of Christ; *What profit shall it be to a man, if he shall gain the whole world, and lose his owne soule?*

Importunity is wont to be a prevalent suitor; How many have been dragg'd to hell by the force of others solicitations, who never else meant to have trod in those pathes of death? What marvell is it, if that which moved the unjust judge to do right, against the bent of his will, be able to draw the weak sinner awry? But if in these earthly angariations, one mile (according to our Saviours counsell) may bring on another; yet in spirituall  
evill

Mat 5. 41.

evill ways, no compulsion  
can prevaile upon a resolved  
spirit.

It is not the change of  
stations, nor the building of  
twice seven altars, nor the  
sacrificing of seven bullocks  
and seven rams that can win  
a true Prophet of God to  
curse Israel; The Christian  
heart is fixed upon sure  
grounds of his own, never to  
be removed; If therefore his  
father sue to him; if his mo-  
ther weep, and wring, and  
kneele; and beseech him by  
the womb that bore him,  
and the breasts that gave him  
suck; if his crying children  
cling about his knees, and  
crave his yeildance to some  
advantageous evill, or his  
declining some bitter suffer-  
ings

Num. 23.

14.  
& 29.

10. BA

14.

A.C. 21. 13.

A.C. 20.

24.

rings for the cause of Christ, he can shake them off with an holy neglect; and say, *What do you weeping and breaking my heart? for I am ready not to be bound only, but also to die for the name of the Lord Jesus; None of these things move me, neither count I my life deare unto my self, so that I may finish my course with joy; And if any soule be so weak, as to be led rather by the earnest motions of others, then by his owne settled determinations, he shall find no other ease before the Tribunal of heaven, then our first Parents did in shifting the guilt of their sin, the man to the woman, the woman to the serpent; In the meane while that word shall ever stand*

stand with me inviolable,  
*My son, if sinners entise thee,  
consent thou not.*

PROV. I. 10.

Lastly, what can be the necessity which may either induce to sin; or excuse for sinning? What can the world do to make me say I must doe evil? Losse, restraint, exile, paine, death are the worst, that either malice can do, or patience suffer; These may put me hard to the question, but, when all is done, they must leave me free, either to act, or indure; I need not therefore sin, since there is a remedy against sin, suffering.

It is true that we are in the hands of a most gracious and indulgent God, who considers what we are made  
of

of, pities our infirmities, and knows to put a difference betwixt wilfull rebellion and weak revolt; his mercy can distinguish of offenders; but his justice hath said, *Without shall be the fearfull*; Finally then howsoever these circumstantiall temperaments may receive pardon, after the fact, for the penitent at the mercy-seat of heaven; yet none of them can be pleadable at the bar of divine justice; And if any sinner shall hearten himselfe to offend out of the hopes and confidence of these favorable mitigations, the comfort that I can give him, is, that he may howle in hell, with thee, for his presumption.

FINIS.

